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BISHOP ONDERDONK'S ADDRESS

To the Fifty-Eighth Convention of the Diocese of New York, September 29, 1842.

(*Concluded.*)

Twenty-first Sunday after Trinity, October 31, instituted the Rev. John M. Ward, who had removed from the diocese of New Jersey, into the rectorship of St. Thomas' Church, Mamaroneck, *Westchester county*, and preached in that church again in the evening.

Friday, November 5, consecrated the Church of the Ascension, *New York*. This truly beautiful Gothic edifice has replaced, with great enlargement, the former parish church, which had been destroyed by fire. Its erection, and the liberal manner in which provision has been made by the congregation for the expense—an amount, though large in itself, yet, compared with the quality of the building, evincing an economy which reflects great credit on the distinguished and accomplished architect—are merited tokens of parochial gratitude and esteem, for the long, faithful, and acceptable services of the estimable rector, whose ministry the parish has enjoyed since its first organization.

Twenty-second Sunday after Trinity, November 7, in Christ Church, admitted William H. Norris to deacons' orders, and the Rev. Frederick W. J. Pollard, deacon, to the priesthood.

Mr. Norris soon removed to the diocese of Pennsylvania, and Mr. Pollard, though retaining his canonical connection with this diocese, continues to officiate in that of Massachusetts.

Twenty-third Sunday after Trinity, November 14, in the morning, baptized an infant and preached in St. John's Church, Yonkers, *West chester county*, and in the afternoon preached in the chapel of the same parish at Tuckahoe.

Tuesday, 16, consecrated St. Mary's Church, Cold Spring, *Putnam county*, confirmed one, and administered the communion.

Wednesday, 17, confirmed 6 in St. Philip's Church, Phillipstown.

Twenty-fourth Sunday after Trinity, November 21, confirmed 6, and administered the communion in St. Peter's Chapel, Peekskill, *Westchester county;* in the afternoon, baptized 2 children and preached; and preached again in the evening. I found this chapel enlarged and improved with a degree of elegance and an increase of convenience, reflecting the highest credit on the parish.

Festival of St. Andrew the Apostle, Tuesday, November 30, attended a special meeting of the Trustees of the General Theological Seminary, at which the long vacant professorship of Pastoral Theology and Pulpit Eloquence was supplied by the appointment of the Rev. Benjamin I. Haight, A. M., an alumnus of the Seminary—an appointment promising great good to the Seminary and the Church, not only from the general fitting qualifications of the new incumbent, but also from the marked success with which it has pleased God to bless his pastoral career. It is to be hoped that this measure will increase the interest and confidence of the Church in this important institution, as it certainly strengthens its claim to patronage and support.

Thursday, December 9, the day appointed by the civil authority of the state as the Annual Thanksgiving, and which, of course, became the Thanksgiving Day of the Church, in Christ Church, Poughkeepsie, *Dutchess county*, admitted Homer Wheaton to deacons' orders.

In the afternoon confirmed 22.

Mr. Wheaton immediately entered on the duties of assistant minister of the parish, which he still discharges.

Friday, 10, laid the corner stone of St. Paul's Church, Pleasant Valley.

Third Sunday in Advent, December 12, in the morning, confirmed 7, including 3 cadets, in the chapel of the United States Military Academy, *West Point*, and preached again in the afternoon.

First Sunday after the Epiphany, January 9, 1842, confirmed 60 in Calvary Church, *Brooklyn*, and was much gratified to find the church materially enlarged, improved in a highly creditable style of beauty and convenience, and with tokens of spiritual prosperity adding greatly to the satisfaction thus imparted.

Second Sunday after the Epiphany, January 16, confirmed 57 in St. Stephen's Church, *New York*.

Wednesday, 19, consecrated St. Luke's Church, Somers, *Westchester county*, and administered therein the communion; and in the evening baptized an adult and preached.

Sexagesima Sunday, January 30, confirmed 25 in Grace Church, *New York*.

Festival of the Purification of St. Mary the Virgin, Wednesday, February 2, consecrated Grace Church, Waterford, *Saratoga county*, of which the laying of the corner stone, less than 4 months before, was mentioned above. In this short space—so expeditiously may work be done when men have a *mind to work*—this beautiful brick edifice rose on the ashes of the temple which had been burnt.

Thursday, 3, in St. Paul's Church, *Albany*, admitted Francis Edwards to deacons' orders. He is still, besides frequently officiating in aid of clerical brethren, engaged in that city as an instructor of youth.

Quinquagesima Sunday, February 6, preached, and administered the communion in St. Peter's Church, and in the afternoon preached in St. Paul's Church.

In the evening preached in St. Paul's Church, *Troy*.

First Sunday in Lent, February 13, confirmed 14 in the temporary chapel of Christ Church, *Brooklyn*.

Second Sunday in Lent, February 20, confirmed 30 in Christ Church, *New York*.

Festival of St. Matthias the Apostle, Thursday, February 24, in the Chapel of St. Paul's College, College Point, *Queens county*, admitted to the Priesthood the Rev. Jedidiah Huntington, M. D., Deacon, Assistant Professor of Rhetoric and Intellectual Philosophy. Dr. Huntington has since resigned that station.

In the evening, baptized in the Chapel of St. Anne's Hall, Flushing, 3 pupils of that interesting establishment, and preached.

Third Sunday in Lent, February 27, confirmed 59 in St. George's Church, *New York*.

Thursday, March 3, consecrated Emmanuel Church, *Brooklyn*.—My Right Reverend brother, the Bishop of Western New York, was present, and did me the favor of taking part in the consecration services, and preaching the sermon.

Fourth Sunday in Lent, March 6, confirmed 22 in the French Church du St. Esprit, *New York*.

Thursday, March 15, consecrated the Mission Church of St. Matthew. Our City Mission Society was enabled to purchase this building, which had been erected, and occupied many years, by a congregation of another communion, by being made sharers of a legacy left by the late Charles Morgan, Esq. This devout and excellent member of the Church left a large residuary bequest in charge of the rector of the Church of the Ascension, to be by him appropriated, at his discretion, to religious purposes connected with the Church in the United States. That Reverend brother, who has always been a warm and active friend of our City Missions, made this as the first appropriation of the amount thus placed at his disposal.

St. Matthew's, brethren, is the only Church that has been added to our communion in this city in more than four years; while the population of the city has increased by tens of thousands. Brethren of New York, is this right? Can it be right? Can we answer for it at the bar of God? Can we truly love either the Church, or its Divine Head, while such a state of things is allowed to exist? What immense sums have meanwhile been expended on worldly objects, on personal pride and gratification, on demoralizing indulgences! What hoards of wealth have been held for merely idle increase, while its possessors have gone to their great account with the curse of the unprofitable servant on their heads! How much has been given to the winds by reckless, ruinous speculation! How has God's cause been thus allowed to suffer, the Church to be disgraced, society and the country to be injured, and souls to pass uncared for to the doom of the wicked! And all this while, too, what loud professions have been made of attachment to country, love of social order, desire for the strengthening of the cause of public morals, yes, and also of sound Churchmanship, respect for religion, and it may be, *singular* devotion to Christian operation and enterprise!

Would that men could see that more is done for the promotion of every interest that should be dear to the friend of man by building and sustaining churches, than by all other means put together! It incites to others, adds to them, and gives them life and efficiency. We have much of past remissness on this subject to repair, dear brethren. Be we not slow, stinted, or grudging in so doing!

With gratitude to Him in whose hand are the hearts of men, and grateful and affectionate remembrance of the willing subjects of His grace, I would refer also to a legacy to the same City Mission Society of $5000 by the late Thomas Otis, Esq., and $5000 by the late Goold Hoyt, Esq.

It is obvious that an institution whose object it is, in consideration of the vast multitudes among us who can do nothing, or but little, for the support of the Gospel, to procure churches, and be responsible for their due maintenance, cannot operate efficiently except with large funds. These kind and liberal remembrances, therefore, ought by no means to check the current of liberality in its support. As giving to it more of stability and efficiency, they should move to an increase of patronage. Our three mission churches are doing much, very much, in the cause of Christian philanthropy. This, however, but reveals to us increasing fields which we ought also to occupy. Several more churches are needed; and instead of discontinuing, as we have been compelled to do, the invaluable agency of a *mission at large*, we ought to have engaged in it a *corps* of faithful and devoted ministers. There would be ample work for them all.

For the supply of St. Matthew's Church, the Rev. Jesse Pound has been transferred thither from the Mission Church of the Holy Evangelists, and is there succeeded by the Rev. Benjamin Evans, whose very faithful and useful labors as missionary at large increase our deep regret for the Society's inability to continue such important functions.

Thursday, 17, in Emmanuel Church, *Brooklyn*, admitted Henry M. Beare to deacons' orders. He soon after entered on the duties, still with great faithfulness and success prosecuted by him, of the pastoral charge of the long vacant and depressed parish of Zion Church, Little Neck, Queens county, and of the congregation worshipping in Whitestone Chapel, at Clintonville, in the same county, a building belonging to a generous individual not of the Church, who kindly allows the gratuitous use of it by the above mentioned congregation. This was gathered, and faithfully, and by God's blessing with both numerical and spiritual increase, served, by the Rev. John B. Kerfoot, long a most valuable officer of St. Paul's College, whose transfer to a similar sphere of usefulness in the diocese of Maryland it becomes my duty to record.

Sunday next before Easter, March 20, in the morning, confirmed 45 in St. John's Church.

In the afternoon, confirmed 163 in Zion Church, *New York*. The confirmation was rendered thus large by the attendance, in addition to the candidates of Zion Church, of many from All Saints' Church, and the Mission Church of the Epiphany, whose pastors have adopted the proper and very desirable plan of having each an annual confirmation season, accompanying their respective candidates, in years when confirmation is not administered at home, to some other church where it is appointed to be held.

Easter Day, March 27, preached and administered the communion in St. Andrew's Church, Richmond, *Richmond county;* and preached in the afternoon in Trinity Chapel, Factoryville, a chapel of St. Andrew's.

First Sunday after Easter, April 3, in St. George's Church, *New York*, admitted to deacons' orders Horace Hills, jun., Philemon E. Coe, and Flavel S. Mines.

Mr. Hills has become minister of St. Andrew's Church, Walden, Orange county; Mr. Coe has removed to the diocese of Western New York; and Mr. Mines has just closed services in St. George's Church, in aid of the rector, and in the stead of the assistant minister, whom ill-health compelled to withdraw for a while from pastoral duty—an hinderance which, I am happy to say, has, in the good providence of God, been removed.

In the afternoon, confirmed 64 in St. Philip's Church—the parish of colored persons so long known to us as the field of the faithful and efficient labors of the late excellent Rev. Peter Williams. The Rev. Alexander Frazer has now the charge of it, and it continues to prosper well.

Third Sunday after Easter, April 17, confirmed 108 in St. Luke's Church.

Fourth Sunday after Easter, April 24, instituted the Rev. Caleb Clapp into the rectorship of the Church of the Nativity.

In the afternoon, confirmed 8 in St. Mary's Church, *Brooklyn*. This church, also, I found much enlarged and improved.

This was the last of the annual confirmations for the cities of New York and Brooklyn. They were held in 12 churches, and 655 persons were confirmed.

Saturday, 30, baptized an adult and preached in the Chapel of the United States Military Academy, *West Point*.

Fifth Sunday after Easter, or Rogation Sunday, and Festival of St. Philip and St. James the Apostles, May 1, in the same chapel, confirmed 16, and administered the communion, and preached again in the afternoon.

This is the third visit I have made to this interesting establishment during the incumbency of the present very worthy chaplain, who is a presbyter of the diocese of Virginia, and by the divine blessing on whose ministry, there is a depth and consistency of spiritual interest in the Academy, which probably has never been equalled.

Festival of the Ascension of our Lord Jesus Christ, Thursday, May 5, it gave me much pleasure to accede to the request of the rector of All Saints' Church in this city, to officiate on the first occasion of his making the Eucharist a part of the celebration of that holy Festival. I was gratified at an opportunity of giving my sanction to so proper a measure, because of its obvious propriety in itself, and its connection with the very desirable measure of increasing the number of occasions on which the Lord's Supper is statedly celebrated.

Sunday after the Ascension, May 8, confirmed, at his residence, a sick member of St. John's Church, *Troy*, and subsequently 27 at the annual confirmation for the city, in Christ Church.

In the afternoon, confirmed 7 in Grace Church, Waterford, *Saratoga county*, and subsequently a sick member of the parish at his residence.

Tuesday, 10, preached morning and afternoon in the Methodist Meeting House, Fort Edward, *Washington county*.

Wednesday, 11, preached morning and afternoon, for the parish of Zion Church, in the Court House, Sandy Hill; and between the services confirmed a sick person at her residence, and administered the communion to another.

Thursday, 12, for the Church of the Messiah, Glen's Falls, *Warren county*, confirmed 2 in a temporary Presbyterian chapel, and preached there again in the afternoon.

Saturday, 14, in Trinity Church, Granville, *Washington county*, in the morning baptized an adult and confirmed 10, and in the afternoon, baptized an infant, and preached again.

Whitsunday, May 15, in the morning, preached in St. Simon's Chapel, Hampton, and in the afternoon and evening. in St. Paul's Church, Whitehall.

Monday in Whitsun-Week, May 16, in the same church, confirmed 2, and administered the communion.

Tuesday in Whitsun-Week, May 17, for the Church of the Cross, Ticonderoga, *Essex county*, in the Congregational Meeting House, in the morning, confirmed 6, and in the afternoon preached again, and baptized 3 children.

In the evening of this day, and morning of the next, paid pastoral visits to two sick members of the parish.

Thursday, 19, for the Church of the Covenant, Port Henry, in the morning, confirmed 1 in the District School House.

In the evening, preached in the Methodist Meeting House, Westport.

Friday, 20, preached in the Presbyterian Meeting House, Wadham's Mills.

Trinity Sunday, May 22, confirmed 17, and administered the communion, in Trinity Church, Plattsburg, *Clinton county*, and preached there again in the evening. In the afternoon paid a pastoral visit to a sick member of the parish.

Tuesday, 24, for St. Mark's Church, Malone, *Franklin county*, in the Methodist Meeting House, baptized an adult, confirmed 3, and administered the communion.

Wednesday, 25, confirmed at his residence, Potsdam, *St. Lawrence county*, a sick member of Trinity Church, and his wife.

In the evening, for Grace Church, Norfolk, baptized an adult and preached in the Methodist Meeting House.

Thursday, 26, in the same place, confirmed 13.

Friday, 27, in St. Paul's Church, Waddington, admitted the Rev. John A. Childs, deacon, the missionary at Waddington and Norfolk, to priests' orders.

In the afternoon confirmed 15.

Saturday, 28, for St. Luke's Church, Lisbon, confirmed 2, and administered the communion, in the Meeting House there.

First Sunday after Trinity, May 29, in St. John's Church, Ogdensburgh, in the morning, confirmed 12. In the afternoon baptized an infant, and preached again.

Monday, 30, preached and baptized an infant in the chapel belonging to J. C. Van Heuvel, Esq., Heuvelton.

Wednesday, June 1, baptized an adult, confirmed 15, and administered the communion, in Christ Church, Morristown. Here I had the pleasure of meeting, besides clergy of my own diocese, 5 from the neighboring British diocese of Toronto.

Thursday, 2, for Grace Church, Canton, preached in the Court House.

Friday, 3, in the same place, confirmed 10, and administered the communion; and preached again in the afternoon.

Second Sunday after Trinity, June 5, in Trinity Church, Potsdam, preached and administered the communion, and in the afternoon, baptized an adult, and confirmed 57.

With these services I closed an entire visitation of the churches in St. Lawrence county. Throughout it, I perceived great cause of thankfulness to God for a measure of spiritual prosperity greater, I believe, than the Church there has ever before experienced. The county is supplied with the constant ministrations of five faithful and able ministers of the New Testament; the principles of the Church, in proper appreciation of their oneness with those of the precious Gospel, are gaining more and more of favor, acceptance, and influence; and the consequent increase of the fruits of the Spirit is apparent.

Tuesday, 7, for St. Mark's Church, Malone, *Franklin county*, preached morning and afternoon in the Court House.

Wednesday, 8, preached in Trinity Church, Plattsburgh, *Clinton county*.

Thursday, 9, in the Presbyterian Meeting House, Keeseville, baptized 2 adults, confirmed 5, and administered the communion. This confirmation was, I believe, the first act proper to the episcopal office ever performed in Keeseville. All the services of the day made, I was informed, a very happy impression on a community in which the Church had been almost entirely unknown.

Third Sunday after Trinity, June 12, in the morning, baptized 2 adults and preached in St. Luke's Chapel, West Troy, *Albany county*.

In the afternoon, baptized an adult, and confirmed 11, in Trinity Church; and preached again in the evening in St. Luke's.

Between the morning and afternoon services, baptized a child in St. Paul's Church, *Troy*.

Fourth Sunday after Trinity, June 19, in the morning, preached in St. Andrew's Church, Richmond, *Richmond county*, and in the afternoon, in Trinity Chapel, Factoryville.

Wednesday, 22, and the two following days, attended the annual meeting, in this city, of the Board of Missions, of which I took some notice in a preceding part of this address.

Fifth Sunday after Trinity, June 26, in the morning, confirmed 4 in St. John's Church, Fort Hamilton, *Kings county*, and preached there again in the afternoon.

Monday, 27, attended the annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union.

Same day, and until the following Friday, inclusive, attended the annual meeting of the Trustees of the General Theological Seminary. It was then determined, wisely and rightly as I trust it will be generally thought, that after this year, the commencement exercises shall be less of an academic, and more of an ecclesiastical character. The conferring of the testimonials is to be accompanied with the regular Church service, a Sermon or Charge from a Bishop, and the celebration of the Lord's Supper. It is delightful to see the growing attachment of the age to Catholic principles and feelings. The best interests of the Gospel, and man's truest spiritual welfare, are herein nearly concerned.

Sixth Sunday after Trinity, July 3, in St. Mark's Church, *New York*, admitted to deacons' orders, the following young gentlemen, who, at the Commencement on the preceding Friday, had received the honors of the General Theological Seminary, and become enrolled among its alumni:—Benjamin Akerly, Stephen H. Battin, Samuel Sherwell, Albert P. Smith, John C. Smith, James W. Stewart, and William Walsh.

Messrs. Akerly, Sherwell, and Walsh, have taken letters of dismission to our indefatigable missionary Bishop, Dr. Kemper, with the view of devoting themselves to missionary duty within his jurisdiction. Mr. Battin has removed to Western New York. Mr. A. P. Smith is the missionary at Patterson, Putnam county, and Pawlings, Dutchess county, where he succeeds the Rev. Alfred M. Loutrel, deacon, who has removed to New Jersey. Mr. Stewart is assistant to the venerable rector of St. Paul's Church, Oakhill, Greene county.

Thursday, 7, in St. George's Church, Astoria, *Queens county*, in the morning, confirmed 5. In the afternoon, after Evening Prayer, witnessed the public catechizing of the children by the rector.

Friday and Saturday, 8 and 9, spent in a visitation of the Astoria Female Institute.

Seventh Sunday after Trinity. July 10, preached in St. Ann's Church, Morrisania, *Westchester county*.

Tuesday, 12, confirmed 21 in St. George's Church, Flushing, *Queens county*.

Wednesday and Thursday, 13 and 14, spent in a visitation of St. Ann's Hall; baptuzing on the latter day, in the chapel, an infant, and confirming 16.

Friday and Saturday, 15 and 16, visited St. Thomas' Hall; commencing, on the first day, by confirming 3, and administering the communion, in the chapel.

Eighth Sunday after Trinity, July 17, in the morning, confirmed 3 in Zion Church, Little Neck.

In the afternoon, confirmed 5 in Whitestone Chapel, Clintonville.

Monday and Tuesday, 18 and 19, visited St. Paul's College, College Point.

Wednesday, 20, confirmed 14 in Christ Church, Manhasset.

Thursday, 21, for St. Mary's Church, Hempstead Harbor, preached in the Methodist Meeting House.

Friday, 22, preached in St. Paul's Church, Glen Cove.

Saturday, 23, for Christ Church, Oyster Bay, preached in the Baptist Meeting House.

Ninth Sunday after Trinity, July 24, in the morning, baptized 2 children, and confirmed 3, in St. John's Church, Cold Spring Harbor.

In the afternoon, confirmed 6 in St. John's Church, Huntington, *Suffolk county*.

Thursday, 28, consecrated Christ Church, *Brooklyn*, a beautiful model of sacred architecture.

Friday, 29, instituted the Rev. John Williams. removed from the diocese of Connecticut, into the rectorship of St. George's Church, *Schenectady*, and preached there again in the evening. This rectorship had become vacant by the resignation of the Rev. William H. Walter, on account of impaired health, an hinderance to his wonted pastoral activeness and fidelity, which, I am happy to say, has, by God's blessing, been removed.

Tenth Sunday after Trinity, July 31, in the morning, confirmed 16 in the chapel of Bethesda Church, Saratoga Springs, *Saratoga county*.

In the afternoon, confirmed 11 in Christ Church, Ballston Spa.

I then repaired to Geneva, Ontario county, Western New York, and passed two days in engagements connected with my duties as a Trustee of Geneva College—an institution, I am happy to say, whose claims on the patronage of the Church are constantly increasing.

While on my return to my diocese, Friday, August 5, preached in Trinity Church, Utica.

Eleventh Sunday after Trinity, August 7, in the morning, confirmed 27 in St. Peter's Church, *Albany*, and administered the communion. In the afternoon, preached in Trinity Church, and in the evening in St. Peter's. I was favored this day with the company of my old friend, and the beloved companion of my youth, the Right Reverend Bishop Kemper, who preached in the morning, and read prayers in the afternoon and evening.

Wednesday, 10, in Trinity Church, Rensselaerville, *Albany county*, admitted to Priests' Orders the Rev. Robert Washbon, deacon, missionary at Rensselaerville and Greeneville, Greene county; and in the afternoon confirmed 15.

Thursday, 11, after paying a pastoral visit to a sick member of Christ Church, Greeneville, *Greene county*, preached and administered the communion in the church.

In the afternoon, confirmed 3 in Calvary Church, Cairo.

Saturday, 13, in St. Paul's Church, Sing Sing, *Westchester county*, admitted to Priests' Orders the Rev. Orlando Harriman, jr., deacon, Principal of Mount Pleasant Academy.

In the afternoon, confirmed 22, of whom 9 were from the neighboring parish of St. Luke's Church, Somers.

Twelfth Sunday after Trinity, August 14, in Grace Church, Whiteplains, admitted to Priests' Orders the Rev. Martin Moody, deacon, who had been transferred from Connecticut, and become assistant minister of this parish.

In the afternoon, baptized an infant, and confirmed 4.

In the evening, confirmed 6 in Christ Church, Rye. The very faithful and successful rector of this parish, who, for some time, was hindered by defective health, from the regular discharge of pastoral duty, has, I am happy to say, been, by God's blessing, restored to ability for his wonted devotion to the best interests of the people of his charge.

Monday, 15, confirmed at his residence, a sick member of Grace Church, Whiteplains.

Tuesday, 16, confirmed 3 in Trinity Chapel, Rockaway, *Queens county*.

Wednesday, 17, confirmed 23 in St. George's Church, Hempstead.

Friday, 19, preached in St. John's Church, Islip, *Suffolk county*, and afterwards baptized 2 children in the same town.

Thirteenth Sunday after Trinity, August 21, in the morning, confirmed 4 in Caroline Church, Setauket, and preached there again in the afternoon.

Tuesday, 23, in the morning, confirmed 15 in Grace Church, Jamaica, *Queens county*.

In the evening, preached for St. Mark's Church, a parish of colored persons, in the chapel occupied by them by permission of the owner, the rector of Grace Church.

Festival of St. Bartholomew the Apostle, Wednesday, August 24, confirmed 12 in St. James' Church, Newtown.

Fourteenth Sunday after Trinity, August 28, confirmed at her residence a sick member of All Saints' Church, *New York*.

Friday, September 2, confirmed 5 in Trinity Church, Potsdam, *St. Lawrence county*.

Saturday, 3, consecrated Grace Church, Canton, a beautiful church, the completion of which furnishes a most encouraging instance—and one in which our *young men* have an example by one of themselves worthy of all imitation—of the efficiency of individual exertion in a good cause.

Fifteenth Sunday after Trinity, September 4, in the same church, admitted to Priests' Orders the Rev. Thomas P. Tyler, deacon, the missionary at Canton, transferred to this diocese from Vermont.

In the afternoon, confirmed 15.

Monday, 5, for St. Mark's Church, Malone, *Franklin county*, preached in the Court House.

Friday, 9, in the morning, confirmed 19 in Christ Church, *Hudson*.

In the afternoon, it gave me great pleasure, in accordance with the wishes of the rector, solemnly to set apart to its appropriate uses a building erected, at his own cost—and that not stopping short of whatever could render it every way neat and commodious—by Cyrus Curtis, Esq., and by him given to the parish as a chapel and Sunday school, for the rector's catechetical instruction, and when deemed proper, for a parochial school, for general education on the principles of the Christian Church.* This instance of pious munificence is certainly worthy of all imitation.

In the evening, preached in the Methodist Meeting House, Stockport, *Columbia county*.

Sixteenth Sunday after Trinity, September 11, in the morning, confirmed 22 in St. George's Church, Newburgh, *Orange county*.

In the afternoon, confirmed 23 in St. Anna's Church, Fishkill Landing, *Dutchess county*.

In the evening, confirmed, at his residence, a sick member of St. George's Church, Newburgh, and his wife and three daughters, who had been prevented, by his illness, from attending for the purpose at church; and afterwards administered to him the communion.

Seventeenth Sunday after Trinity, September 18, in St. John's Church, Fort Hamilton, *Kings county*, instituted the Rev. James D. Carder into the rectorship of the parish. Mr. Carder, having been appointed chaplain to the garrison at Fort Hamilton, has resigned his office of Secretary of the Domestic Committee of the Board of Missions, which he had filled with great fidelity, and confines himself to the duties of his rectorship and chaplaincy.

In the afternoon, confirmed 1.

Eighteenth Sunday after Trinity, September 25, in St. Peter's Church, *New York*, admitted to Deacons' Orders William F. Brand, an alumnus of the General Theological Seminary, who had been transferred, as a candidate, to this diocese, from that of Louisiana.

On the same day, David H. Buel, also an alumnus of the Seminary, was ordained, at my request, in Maryland, by the bishop of that diocese.

From the above details it appears that, during the year, I have ordained 7 Priests and 17 Deacons, including the one ordained for me by the bishop of Maryland; of whom 9 are alumni of the General Theological Seminary; instituted 4 Rectors; laid the corner stones of 2 churches; consecrated 8 churches; and confirmed 1278 persons on 73 occasions. I have also administered the communion 30 times, and preached 206 times.

While in this city, I have been employed in administering the sacraments, celebrating divine service, preaching, and other pastoral duties, of which no particular mention has been made.

My official journeys have extended to more than 4400 miles.

Changes among the clergy, other than those already mentioned, are to be recorded as follows:—

The Rev. William Barlow has resigned the rectorship of St. Paul's Church, Flatbush, Kings county, and become connected with St. Thomas' Hall, Flushing, Queens county; being succeeded at Flatbush by the Rev. George Burcker, who has removed into this diocese from Pennsylvania.

The Rev. Hobart M. Bartlett, an excellent young brother in the ministry, who had removed, the past year, into this diocese, and was justly respected and beloved by his brethren and friends, while uniting with the business of instruction in this city, the charge of a neighboring parish in the diocese of New Jersey, has been taken from us by a death for which, though sudden, there is every reason to believe he was prepared as the Gospel will prepare all who join in with its gracious offers.

The Rev. William S. Bartlett has resigned the missionary station at Little Falls, Herkimer county; where he is succeeded by the Rev. Edward Livermore, removed into this diocese from that of New Hampshire.

The Rev. Alva Bennett has departed this life, after many years' interruption of pastoral duty occasioned by feeble health.

The Rev. Johnson A. Brayton has relinquished the charge of Grace Church, Canton, St. Lawrence county, and now adds to his duties as Principal of the Ogdensburgh Academy, the pastoral care of Christ Church, Morristown, and St. Luke's, Lisbon, all in the same county.

The Rev. Thomas S. Brittan has removed into this diocese from that of Western New York.

The Rev. David Butler, D. D., has closed in death a long Christian life and a long faithful ministry. He was one of the too few who spend many years in the service of the same flock. Having been, for more than 30 years, rector of St. Paul's Church, Troy, and seen the little parish to which he was called become a great one, and the root whence two others sprang, he resigned, in good old age, his rectorship, and retired on the grateful affections of his people, who provided well for the support of his remaining days.

The Rev. Henry Caswall has removed to the diocese of Missouri, and the Rev. Orange Clark, D. D., to that of Massachusetts.

The Rev. Andrew H. Cornish has removed into this diocese from that of Illinois, and become rector of St. Peter's Church, Hobart, Delaware county.

The Rev. Arthur C. Coxe has removed to the diocese of Connecticut, having resigned the rectorship of St. Ann's Church, Morrisania, Westchester county, where he is succeeded by the Rev. Charles Jones, who resigned the rectorship of Calvary Church, New York, a station now filled by the Rev. Smith Pyne.

The Rev. Alexander H. Call, and the Rev. Henry M. Davis, have removed to the diocese of Vermont, and the Rev. John T. Cushing to Connecticut, Mr. Davis having relinquished the missionary station at Ticonderoga, Essex county.

The Rev. Sheldon Davis has resigned the missionary station at Patterson, Putnam county, and Pawlings, Dutchess county, and taken charge of that at Pleasant Valley and Lithgow, Dutchess county. He was succeeded at the former station, for a while, by the Rev. Alfred M. Loutrel, deacon, who has since removed to New Jersey; Patterson being now supplied by the Rev. Albert P. Smith, deacon.

The Rev. Jacob W. Diller has removed from the diocese of Vermont, and become rector of the newly incorporated St. Luke's Church, Brooklyn.

The Rev. John Dowdney has resigned the rectorship of Trinity Church, Albany, where he is succeeded by the Rev. Edmund Embury, from Western New York, and become rector of St. James' Church, New York; this station having been resigned by the Rev. James C. Richmond; who has also resigned the rectorship of St. Michael's Church, New York, where he is succeeded by the Rev. William Richmond, who unites the charge of St. Michael's with his other rectorship of Zion Church.

The Rev. Palmer Dyer, who has been so faithfully engaged in missionary labors at Whitehall, Washington county, and along the shores of Lake Champlain, has been compelled, I am pained to say, on account of physical inability, to suspend entirely his very useful pastoral labors. He is succeeded at Whitehall by the Rev. Maunsell Van Rensselaer, deacon.

The Rev. Donald Frazer has removed to the diocese of New Jersey.

It is my melancholy duty to record the death of the Rev. Samuel Fuller, who, like his late venerable brother Butler, passed some thirty years in charge of the same parish. Trinity Church, Rensselaerville, Albany county, had its origin by the divine blessing on his ministry, and during his life never had another rector; and I hardly know a parish that furnishes better evidence of the sound principles, the evangelical devotion, and the faithful labor, with which it has been tended. His eminent fidelity and usefulness produce *there* an enlarged portion of the respect and affection with which all who knew him love to remember him. The Rev. Robert Washbon, the missionary at Rensselaerville and Greeneville, who, as well as his predecessor in this station, had supplied the lack of service in the good old rector which the infirmities of age rendered unavoidable, was immediately appointed to succeed him in the rectorship.

The Rev. Whiting Griswold has removed to the diocese of Missouri.

The Rev. Abram B. Hart has removed to Florida, and the Rev. Origen P. Holcomb to Western New York.

The Rev. Edward Ingersoll has resigned the Rectorship of Christ Church, Troy, and removed to the Diocese of Western New York. That parish lost this excellent Rector in consequence of being oppressed almost—I pray it may not be altogether—unto death, by a debt accumulated by imprudent expenditure in the erection of the Church. This, my brethren, is an evil of great magnitude, which, in a lamentable number of instances, not only impedes both the spiritual and temporal growth of a parish, but creates—I had almost said justifies—a want of confidence in ecclesiastical corporations for strictly honest and upright pecuniary transactions. It injures the cause of religion, and ought to be entirely banished from the Church.

The Rev. Charles D. Jackson, Deacon, has removed into this Diocese from Virginia, and is engaged, in this city, with justly earned reputation for fitness in the important work of education on Christian principles.

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* The deed declares that the building is "to be used for the service of Almighty God according to the forms and usages of the Protestant Episcopal Church in the United States of America; for the religious instruction of the children under the supervision of the rector; for a parish school according to the general outline given in the Report on Education presented to the General Convention of the Protestant Episcopal Church at its session in New York in the year 1841; and to be used for no secular purpose whatever."

The Rev. Daniel V. M. Johnson has removed from Indiana, and taken charge of St. John's Church, Islip, Suffolk County; the venerable missionary so long in charge of it, the Rev. Charles Seabury, finding it necessary, in consequence of the growing infirmities of age, to confine himself to his other parish, Setauket, in which he resides.

The Rev. Thomas S. Judd has resigned the Rectorship of St. John's Church, Delhi, Delaware County.

The Rev. Ezra B. Kellogg has removed into this Diocese from South Carolina, and become Chaplain of St. Thomas' Hall, Flushing, Queens County.

The Rev. Kendrick Metcalf has removed from Western New York, and become Rector of Christ Church, Duanesburgh, Schenectady County; that office having been resigned by the Rev. William B. Thomas, who has charge of a Seminary in Schenectady.

The Rev. James Millett, Deacon, has relinquished his appointment in St. Thomas' Hall, Flushing, Queens County, and is engaged as an Instructor in Trinity School, in this city, and other Seminaries, and also in the temporary assistance of the Missionary in charge of the Mission Church of the Epiphany, New York.

The Rev. William H. Moore has removed to the Diocese of New Hampshire, and the Rev. George W. Nichols to Connecticut.

The Rev Stephen Patterson, Deacon, has become Assistant Minister of St. John's Church, Brooklyn.

The Rev. Robert Shaw has removed to Connecticut.

The Rev. David H. Short, from Connecticut, is Rector of St. James' Church, North Salem, and St. Luke's Church, Somers, Westchester County.

The Rev. Jesse A. Spencer has, I am pained to say, in consequence of ill health, resigned the Rectorship of St. James' Church, Goshen, Orange County, and gone on a voyage to Europe.

The Rev. Henry W. Sweetzer has resigned the Rectorship of St. Andrew's Church, Walden, Orange County, where he is succeeded by the Rev. Horace Hills, jr., Deacon, and become Assistant Minister of St. George's Church, Astoria, Queens County, being also engaged as an Instructor in the Astoria Female Institute, and elsewhere in the neighborhood.

The Rev. Albert D. Traver has resigned his offices as Assistant Minister of All Saints' Church, New York, and Principal of the Male Parochial School of the parish.

The Rev. Russell Trevett has removed to Maryland.

The whole number of Clergy of the Diocese is 202—fourteen have removed from other Dioceses into this, and 17 from this to others, and 5 have departed this life.

The following persons are candidates for orders:

Henry Lawrence, William H. Hughes, Nathaniel W. Starr, Charles F. R. Smith, Jacob D. L. M. Moore, Arthur Carey, James Witherspoon, Benjamin Daniels, Samuel H. Coxe, jr., Gordon Huntington, Edwin A. Nichols, Reuben Riley, Henry B. Barlow, Frederick Shelton, Aaron F. Olmstead, Edgar P. Wadhams, Vandervoort Bruce, Archibald C. M'Elroy, Robert B. Fairbairn, Charles Bancroft, George W. Coaklay, Fletcher J. Hawley, Elijah Guion, jr., Robert S. Howland, Charles S. Little, Edward Selkirk, William Everett, James W. Coe, James J. Bowden, Benjamin B. J. M'Master, Charles Seymour, Alfred A. Watson, Richard Whittingham, John I. Tucker, Alfred B. Beach, Charles H. Williamson, Cornelius R. Duffie, James Stephenson, Henry D. Ward, Joseph M. Waite, Baylies P. Talbot, George N. Slack. Total, 42.

Of these, one is an alumnus, and twenty are students of the General Theological Seminary; and several others are expecting to join the Seminary at its opening next week.

In reference, brethren, to the request which you made of me last year, on the subject of the best mode of making and applying the various proper contributions to Church purposes,* I have to observe, that the most deliberate and well-weighed consideration which I can give to the subject but strengthens the conclusion, long since formed by me, that no system is better than the good old simple one of the Church; which is that of perpetual LORD's day contributions. My advice therefore is, that the Offertory be read every Sunday at the place provided for it in the rubric; the alms and oblations of the people be thus sought and received; their acceptance by our Gracious LORD be humbly asked in the Prayer for the Church Militant; and all proper appropriations be made out of that truly Christian treasury. As a part of the system, let Pastors urge upon the people, frequently, faithfully, and pointedly, the great evangelical duty of liberal contributions to the Church, and in the same manner press home upon them the fearful threatening of Holy Writ for our having and enjoying the temporal blessings of our Heavenly Father, without a cheerful return of a large portion of them to Him. When I reflect on these threatenings, I frankly confess, I experience the most painful sensations respecting many, very many, within my own extensive pastoral charge.

BENJAMIN T. ONDERDONK.

New York, Feast of St. Michael
and All Angels, 1842.

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* The following is the Resolution:

Resolved, That the Bishop be respectfully requested to consider of the propriety of introducing some systematic and uniform plan of making, collecting and applying the charities of the Church in this Diocese, having in view the increase thereof in amount, and the universal contributions of the members of the Church; and if he shall deem any expedient, that he adopt such plan as he shall judge best adapted to the end, and recommend it, by pastoral letter or otherwise, to the immediate attention of the Clergy and churches; and upon his visit to every parish, he inquire whether it has been introduced into use there; and if so, how it has succeeded, and with what result—and that he be respectfully requested to report statedly upon the subject in his annual addresses.

Light Wanted.—A highly respectable Methodist travelling preacher, in becoming a subscriber to the *Banner*, thus writes us:—"My object, in subscribing for your paper, is to be more fully informed on the very interesting and exciting question of '*Apostolic Succession*' now so much agitated on both sides of the Atlantic; together with the true principles of those who are called 'High Churchmen.' These questions are soon to become, if they are not already, vital questions in the Church; and though my own mind is decided, yet I desire to be fully informed, and hence have selected the 'Banner of the Cross,' as the able and decided advocate of the subjects above named. If it would not be too great an imposition on your time, I would consider it a very special favor to be informed, 1. How many bishops there are in the Protestant Episcopal Church in the United States, and what their respective positions as to what are called '*High Church Principles?*' 2. How many periodicals in this country are under the patronage of the same Church, and what their positions as to the same principles?"—*Banner of the Cross.*

COMMUNICATIONS.

For the Churchman.

OUR CONVENTION—GENERAL CONVENTION.

Mr. Editor,—It strikes me, that for the information of brethren of other dioceses, some explanation should have accompanied your announcement in your last of our late election "for delegates to the General Convention."

From your unexplained statement the conclusion might be drawn, that our diocese is unprovided with deputies in the event of a special General Convention being called within the year; because it appears that out of the eight deputies two were chosen by the clergy only, (and therefore, as the laity did not concur, not by the Convention,) and none by both clergy and laity.

The true state of the case is this: By the Canons of this Diocese, deputies to the General Convention are to be elected only once in three years, that is, at the Diocesan Convention next preceding each stated General Convention, the deputies then chosen to serve in any General Convention until successors are appointed; provided that each Convention may supply vacancies in the deputation. This, of course, was not the year for electing the full ticket. There were, however, two clerical vacancies. The balloting was had to supply these.

We have also elected according to the same rules, eight provisional deputies, from whom the Bishop is to appoint substitutes for any deputies who cannot attend a General Convention. In this department there was one vacancy. The non-election by the Convention leaves this Diocese, nevertheless, with two clerical deputies and three clerical provisional deputies, and the full complement of laymen on both the primary and provisional deputation.

It ought also to be understood, with gratitude to GOD, that neither the balloting nor the postponement of the election, was attended with any departure from the marked harmony and good Christian feeling which characterized the doings generally of the Convention. N. Y.

For the Churchman.

THE GIPSY'S GRAVE.

(*Concluded.*)

There is something remarkably sacred and religious-looking in the interior of these old English churches. Familiar as we may become with their venerable features, that salutary impression never wears off with time or with repeated inspection; but rather increases, as their architectural beauty and solemn design manifests itself to the eye, and what is still better—to the heart.

Stranger as I am in this land, I have never entered one of these ancient edifices without quickened emotion, not only from participating in the spiritual sublimity of the liturgy—the prayer of lowliness, and the song of praise and thanksgiving—but from holding, as it were, mental converse with the renowned dead.

This was a week-day, it is true, but the edifice seemed no less consecrated to holy thoughts, than if it were Sunday: indeed, that mind must be indifferently regulated, into which no serious reflection ever enters or abides, save on the first day. The monuments of the dead were around me; their ashes garnered beneath my feet: the walls of this ancient fane were encrusted with mural decorations inside, as well as without. Many of them were quaint and singular, some sadly defaced by time, desecration, or unknown accident. And could the eye rest upon such suggestive, though silent mementos, unmoved? Did its week-day stillness produce no awe or solemnity, no hallowing impressions worthy of remembrance? Were all those pieces of quaint sculpture—some in the attitude of prayer—escutcheons, emblems, and texts of holy writ displayed in vain? Or were they not strong aids and stimulants to draw the thoughts of the beholder toward profitable themes?

I could not but think that there had been impressions frequently made upon the visitor during a week-day visit to a country church, which were not only devotional, but lasting; and that many an involuntary aspiration had proceeded from the heart with hallowed earnestness, caused solely by the pervading silence of the sanctuary. Yes, even at an every-day moment like this, although there might be no audible or delegated voice—save that which GOD has implanted within the quickened bosom—heard above the echoing aisles, tranquillity would at least arise from a meditative spirit, and thoughts replete with religious emotions steal on the quiet mind.

The old sexton had left me to wander and ruminate as I listed within this ancient temple, after he had recounted all he knew of its founders, and the historic annals connected with its antique monuments, and I had fallen into a momentary abstraction, produced by the religious sanctity of the building, which might have lasted some time, had not the light footsteps of the sexton's granddaughter reminded me that the quick was near, as well as the dead. She came to ask "whether I would like to view the Gipsy's grave?"

Now this was the very motive which had induced me to visit this country churchyard, for the story of its sleeping inhabitants had been related to me with so much pathos, that it seemed truly an object of interest to a traveller. I readily accepted the services of this prepossessing little guide, and we left the church together.

I have already noticed some of the rural features of this burial-place, but there is one which I have neglected to mention, which struck me very forcibly during our ramble: it was the ancient English custom of giving the villager the right of passing at all times through a path in the churchyard. This practice, from time immemorial, had been sacredly preserved here. And as I paced along this devious avenue, I thought that in olden times there was doubtless good intended to the living, by appropriating these solemn lanes to week-day meditation—although it might be perhaps but for a passing moment. For I fancied it was originally proposed to exhibit a moral lesson to the rustic: that in his daily path across the churchyard, he might be reminded by the mouldering relic of friend or kindred slumbering quietly in their "narrow cell," of his own frail mortality, and that the same inevitable destiny awaited his perishing body. And thus he might be led to consider the simple yet important fact, that although sweet spring had put on its refreshing garb of loveliness and verdure, the orchis and the daisy fringing once more the border of field and meadow with tints of beauty, the song of thrush and nightingale floating as it was wont upon his ear—yet the pleasant voices of his kindred and friends would never again be heard on earth. The majestic elm in the graveyard might spread its broad and luxuriant canopy of leaves towards the bright blue sky—but the arms of those whom he had so tenderly loved—now cold and dead—would never again be stretched out to meet his warm and affectionate embrace. If this was the moral and significant aim of the village patriarchs of old, in making paths through their churchyards serve as an admonition to the living—by causing the simple rustic to look with the eyes of faith for a re-union with his kindred in heaven—it was doing them a kind service by making their daily path literally a path of instruction.

We had now arrived at the termination of our walk; here was the Gipsy's grave, pointed out by my little guide, who stooped down at the same time to clear away some weeds which were encroaching upon the flowers that covered its surface. There was not a grave in the yard upon which more attention had been bestowed seemingly than this,* in the selection of funereal plant and flower; yet it was but a poor Gipsy's sepulchre—the quiet bed of a young mother and her child. I could not help being struck by this circumstance, as well as the unusual pains taken by my guide in weeding out every stray blade of grass from amongst the flowers, and I inquired if she was the one who had kept this small plot in such order. She replied in the affirmative.

"And who pays you for your trouble?"

"O, the Gipsies always make grandfather a present every Christmas and Easter, and he puts it by for me. They think a great deal of grandfather."

"And why do they think so much of your grandfather?"

"Because he has been kind to them. Our curate says they are a great deal better than they used to be when he first came into the parish: he goes among them very often whenever they are here for any considerable time; but there has not been one near the village since Easter."

"Did you ever see the Gipsy woman who is buried here?"

"O, yes, very often, she was called *handsome Ruth*."

Here my dialogue with this intelligent little girl was broken off by the appearance of a messenger from her grandfather, with the keys of the church, who directed her to return home with them, as he had to attend a summons at the parsonage instantly. She had, however, in these few words, given a correct statement relating to the Gipsies, for it was the curate of this rural district who had been successful in reforming many amongst them, the most conspicuous one of whom was—as she termed her—"*handsome Ruth.*"

The following brief recital will develop some of the leading circumstances connected with the subject:

There never was a quiet village more annoyed by a Gipsy crew than this one was before the present curate came into it. He immediately interested himself in the forlorn condition of these wanderers; but he talked, prayed, and reasoned on religious subjects in vain; he could make no permanent impression upon them, yet he did not despair of rendering them less troublesome to the neighborhood than they had hitherto been. And whereas some had been lawless and revengeful from the harsh treatment they had received—they soon became peaceable neighbors, if not the most desirable ones. An amicable understanding had thus grown up and been established between these belligerent parties, through the influence of this good and considerate man. The poor Gipsies recognized friends in the vicar and curate who allowed them to hold their Christmas festival in the old churchyard, as their tribe had been wont to do time out of mind, until the unhappy difference between them and the villagers had debarred them of that privilege for a season. All these desirable results had been brought about by the agency of the curate, and he considered it no insignificant matter even to be a peace maker, if he could not be a reformer.

Thus had matters been adjusted between the Gipsies and villagers. They would now willingly assist the neighboring farmers gather in their crops at harvest time, whilst they also refrained from committing any more overt acts that could be called criminal, or construed into a breach of covenant now tacitly entered into between the respective parties.

The curate was meditating on this pleasant theme during his evening walk amongst the winding lanes that skirted the corn fields in which a party of Gipsies were mingled with other village gleaners, all working together in perfect harmony gathering in the harvest grain. He recognized all the principal Gipsy characters, male and female, but one: she was absent, and being the most noted individual amongst them, he was induced to inquire into the cause of Ruth's absence from the gleaners' festival. For no voice rang so loud with song and merriment in binding up the sheaves as Ruth's; no one seemed so light-hearted or gay at these annual field revels—for they partook more of that character than sober toil—as Gipsy Ruth. He now learnt that her child was dying, having been sick but a very short time.

As soon as he was informed of this circumstance, he set off for the Gipsy encampment, which was not far distant. As he approached the little wood in which they nestled, he was met by the husband, whose look indicated more sorrow than is commonly seen in a Gipsy countenance: it bespoke deep grief—his child was dead! He turned back with the good curate and conducted him into his rude dwelling—simply a canvass tent—that he might witness and alleviate if he could the anguish of a bereaved mother. Lowly indeed in the scale of humanity were these people—outcast Gipsies whom the world scorned and sneered at. Degraded and reckless they might be, but heartless they were not; nor did affection seem less interesting or intense because it had only lighted the wandering pathway of those, who are commonly considered callous to the ordinary impulses of virtue or religion.

The curate stood within the tent with all the warm sympathies of his benevolent heart awakened at the scene before him. There lay the dead child with a smile upon its beautiful countenance, just as if the little thing had dropped into a quiet slumber, pleased with the last present it had received in its tiny hand; for a child somewhat older than Ruth's had been in the tent a short time previous, and brought a few flowers to divert a dying playmate. How gently must death have stolen upon this youthful victim, to have left so sweet an expression! Yet there was an awe—the mysterious awe of death—flung round the presence even of that miniature resemblance of breathing life; for death had entered the Gipsy's tent and made it mournful and solemn.

How few, it may be said, take the pains or trouble to understand their fellow creatures! How few know or can truly estimate the grief which sometimes annihilates, almost in a moment, all joy in the human heart, leaving the canker sorrow in its place, and making life "as tedious as a twice-told tale."

Few would believe such an impression could be made upon a Gipsy woman at the loss of her child; yet when the curate looked at the now desolate Ruth, kneeling in despair beside her beautiful child, he saw there was no mistaking her grief for the very deepest kind that had ever fallen within his observation. True, it arose from a rare trait perhaps in an humble person like her, but it was the same, and as strong a feeling as that which dwelt in the queenly Constance* for her pretty Arthur, whose anguish at his death absorbs and merges every precious sense into profound grief. It was a peculiar passion in Ruth, for it sprang in a great measure from pride—a feeling not confined to any class in life, however; it may be observed in the poor, as well as among the rich. It was pride even in this poor Gipsy woman, because she had concentrated all her perceptions, all her thoughts in the beauty of her child—now lying dead at her side, and looking like a piece of sculptured marble. In her anguish she saw nothing, thought of nothing but this inanimate form, upon whom she lavished every endearing epithet, as if that availed any thing to the "dull cold ear of death."

The curate read this page of human nature, however, in a moment. There was something remarkably affecting in the deep maternal grief of this woman—misery so deep and poignant. It is sometimes, however, amid the heart's desolation, that the small still voice of religion will be heard—times of anguish when even the most insensible will listen—times when they will not turn away from the friend who addresses them upon a solemn theme. So it was even now with Ruth. She refused not to listen to the words that fell from the curate's lips, as he prayed for her over the ashes of her child. Although the lofty and sublime language of Revelation fell upon her ear almost like an unknown tongue—although when he told her "that the dead shall rise, and they shall be changed," her untutored and benighted mind failed to comprehend or grasp the subject instantly, it was not lost upon her. No, from that hour Ruth was quite a different person; the words of holy writ had not been spoken entirely in vain, for the tears of affliction had softened her froward heart, and the seeds of heaven supplanted those of cumulative ignorance.

Within a year after the death of her child, the Gipsy mother was sleeping by its side in the churchyard: but on every Sunday previous to her death, until prevented by sickness from attending, the curate never missed her from the sanctuary. Although this may perhaps be considered a remarkable circumstance in Gipsy annals, yet well authenticated statements clearly prove that it is not a solitary instance of the kind. There was also an interesting fact connected with the subject. At the usual annual meeting of the Gipsies held in the churchyard after the death of Ruth, there was observed to be a marked improvement in their conduct. When they had collected here in former years, they made it a kind of social assembly, and it frequently degenerated into a noisy, festive meeting. Now they were perfectly orderly and decorous whilst they gathered round her grave. They brought with them choice and beautiful flowers, as well as wreaths of evergreen—for it was Christmas eve—and scattered them upon her grave. They also decorated, in a very tasteful manner, the grave of a benevolent lady who had often befriended them, and who was thus yearly remembered. Having performed this self-imposed duty, they commenced singing the burden of a wild yet solemn strain of music, somewhat similar to the rude melody of the waits at Christmas time, and moving slowly to the irregular harmony of their voices, they departed peaceably out of the churchyard.

It was the foregoing simple traits and incidents of Gipsy character and conduct that caused me to view them in another light than the mere embellishment of a rural landscape; for they are the representatives of a remarkable and curious race, who connect the past with the present in a most singular manner; and cut off, as they seem to be in a great measure, from the sympathies of the world around them—through viciousness and degradation—it is interesting to mark the existence of sentiments and feelings that illustrate tenderness and affection so vividly. These refined funereal observances—poetical as well as pathetic—it may be said, are only imitated by Gipsies through vanity, and are productive of no direct moral tendency. They should not be condemned, however, upon these uncharitable suppositions; for they would not perhaps appear isolated, or marked exceptions, if the charge of vanity were preferred against others beyond the pale of their fraternity. The simple fact alone of a poor Gipsy mother sending a sum of money seventy-five miles to pay the sexton for repairing the graves of her children, is of itself a fair illustration of maternal affection, and ought to palliate any accusation of vanity which may be coupled with acts of a kindred nature amongst them. And this humble grave, in which sleeps a Gipsy mother and her child, garnished as it is with sweet summer flowers which have never been permitted to languish for want of attention, is to my mind rather a strong evidence of steadfast remembrance, than the ebullition of wild fancy and idle show—not the display of inane custom, but the genuine exhibition of impulsive attachment.

> A holy creed
> It is, and most delightful unto all
> Who feel how deeply human sympathies
> Blend with our hopes of heaven, which holds that death
> Divideth not, as by a roaring sea,
> Departed spirits from this lower sphere.†

So at least I felt inclined to interpret the language of these funereal flowers, which seemed to speak eloquently for the sleeping dust beneath; nay, more impressively than any labored epitaph. They were only frail memorials—nature's perishing remembrances—it is true; yet nevertheless, they did emphatically proclaim, that there could be serious and holy feelings connected even with a Gipsy's grave.

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* This is no extraordinary instance of the kind. Crabb, in his "Gipsies' Advocate," records the following fact: "A female Gipsy has just sent 7s. 6d. a distance of 75 miles to pay the sexton for repairing the graves of three of her children."

* Shakspeare's King John.

† Professor Wilson.

The Rev. John Owen has been called to the rectorship of Shrewsbury parish, Kent co., and has entered on the duties of the same.

The Rev. Frederick W. Boyd, having accepted the rectorship of Christ's Church, Vicksburg, has taken letters dismissory to the Diocese of Missisippi.

The Rev. Josiah Clapham has been received by letters dismissory from the Diocese of Virginia, and has charge of a school in St. Mark's parish, Frederick county.

The Rev. John B. Kerfoot has been received by letters dismissory from the diocese of New York, and will enter on his duties as Principal of St. James' Hall, Fountain Rock, near Hagerstown, (the Diocesan School for boys) on the first of October.

Offerings of the Church.—The clergy and others having in their hands funds for Diocesan Missions, are respectfully requested to transmit them without delay to the Treasurer of the Executive Committee of Missions, C. C. Jameson, Esq., at the Bank of Baltimore; the treasury being at this moment unable to meet the drafts of missionaries for amounts now due.—*Southern Churchman.*

THE CHURCHMAN.

SATURDAY, OCTOBER 15, 1842.

The length of the Bishop's Address and of "D.'s" communication, which as being continued from last week we were unwilling to postpone, has obliged us to reserve for our next much editorial and other matter, which has been prepared for the present number.

We must not omit however to acknowledge—we have not space to do more—the receipt of several valuable books and pamphlets.

The most important is the Rev. Mr. Chapin's "View of the Organization and Order of the Primitive Church," a very elaborate work, and one which we believe will prove serviceable to the Church, and creditable to the author. It is published at New Haven by Hitchcock & Stafford.

We have also a beautiful Annual for 1843, consisting wholly of original pieces in prose and verse, containing several fine engravings, of which the frontispiece is a likeness of "Mar Yohannan," and embellished on both covers by a gilt cross. We are happy to see that while the cross is such an offence to many Churchmen, that they cannot tolerate it in or upon a Christian Church, it is becoming more and more popular with dissenters. The Annual is entitled "The Christian Souvenir," is edited by Isaac F. Shephard, and numbers among its contributors the Rev. Messrs. Hubbard Winslow, Nehemiah Adams, T. M. Clark, L. Withington, William L. Rogers, George B. Cheever, and other eminent Presbyterian and Congregationalist writers. For sale by Saxton & Miles, 205 Broadway.

To these we may add, "Letters to the Young, by Maria Jane Jewsbury," and a "Memoir of Margaret and Henrietta Flower," prefaced with an Introduction by the Rev. Dr. Stone, of our own Church; both from the same publishers, Saxton & Miles, 205 Broadway.

We have also an important pamphlet by Asa Kinne, descriptive of "the laws of the different states and territories of the United States on Imprisonment for Debt." From Mr. Kinne's pamphlet it appears that imprisonment for debt still exists in all the states and territories (thirty in number) of the United States, with the exception of Florida, Michigan, New Hampshire, Wiskonsan, and perhaps Iowa.

"Dum Vivimus Vivamus," is the title of a poem delivered before the New York Society of Letters, by William Oland Bourne.

Mr. Randall's Sermon preached before the late Convention of the Eastern Diocese; Mr. M'Cullough's Sermon in the Old Swedes Church, with a history of the same; and the Southern Literary Messenger for October, should also be mentioned.

The Fifteenth Annual Fair of the American Institute, always an interesting exhibition, is now being held at Niblo's Garden.

REMAINS OF REV. JOSHUA WELLS DOWNING, A. M., *late of the New England Conference of the Methodist Episcopal Church. With a brief memoir edited by* ELIJAH DOWNING, A. M. * * Conference office, 200 Mulberry st.

This work is the tribute of a brother to the memory of an able and most exemplary man, and a zealous and devoted preacher of the Methodist denomination. Mr. Downing died young, and though of a delicate constitution, his death was accelerated by his anxious and arduous labors. The following extract from a letter of Mr. Downing to one of his brethren in the Methodist ministry, is a painful comment on the evils of the exciting system of preaching. Stimulants become powerless by repetition; and when we see that the stimulating sermon loses its power, and that men are found to "sleep," and "smile," and indulge in "deliberate ridicule," under the highest pressure of exciting preaching, and are thus in danger of sinking, if they have not already sunk, into a state of practical infidelity, we shall better know the value of a prescribed and primitive liturgy, which makes Prayer and Praise and the reading of GOD's word and the Holy Eucharist the prominent objects on occasions of Christian worship, and which secures the permanent effectiveness and edifying tendency of preaching, by assigning to it its due and subordinate place.

The picture which is casually given of a body of preachers living in bondage to skeletons, printed sermons and commentaries, to the neglect of vigorous and original thought, and of congregations anticipating the divisions of sermons, is a less painful but not less real illustration of the same wretched and ruinous system:

"TO THE REV. ABEL STEVENS, BOSTON.

Salem, January 7, 1836.

I am very sorry, my dear brother, to hear of your indisposition, but cannot say I am surprised. I really think you labor too arduously; the subjects on which you preach are of the most exciting nature, and calculated to call into vigorous exercise all the faculties of the mind; you speak of them at length, and thus protract a mental excitement which must necessarily prostrate all your physical powers. Indeed, it seems to me that every young man must now pursue such a course to some extent, if he would be greatly instrumental in the hands of GOD of building up the cause of CHRIST. The age of cool, dispassionate preaching, has passed away, and an age of excitement has succeeded. Solemn and important truths, unless treated in a bold and imposing manner, produce but little effect on the hearts of men. Many there are who will even sleep when the great tragedy of eternity is rehearsed before them, unless they can almost behold the manifestations of the wrath of GOD. They will smile when beholding the scene on Calvary, unless he who exhibits it shows an intensity of feeling with which they cannot trifle. They will deliberately ridicule descriptions of future blessedness, unless there be something in them which almost irresistibly arrests their attention; and this *something* must be the result of a lively, but holy imagination, and a deeply feeling heart. Does not your own observation confirm these statements? If so, there is an absolute necessity of natural talent, thorough mental discipline, and ardent piety in all who fight the battles of the LORD; there is need also of *continued* effort, *constant* and *deep* thought, and *daily increasing* zeal and piety. And what is more necessary, dear brother, to break down these feeble bodies, especially when the demand for such labor will not allow us the requisite rest? He who thus labors ought to lay aside, for a time at least, his mental faculties, and *vegetate*, if he would secure long life.

I wish more of our ministers would realize the demands of the age, and resolve to supply them. O that they would lay aside forever their skeleton books, and their volumes of printed sermons, and devote their time to deep and patient thought; that they would use commentaries less, and their own brains more! Our congregations would not then so frequently anticipate their preachers in the division of their subjects; there would then be more originality; we should hear "thoughts that breathe, and words that burn." The desk would then assume as elevated a station as it held when Paul preached at Athens; men would hang upon the ministrations of the pulpit, and drink in the words of eternal life; and Zion would appear to her enemies, 'terrible as an army with banners.' But that glorious day has not yet arrived; GOD grant it may speedily come. Will it come, however, till we shall awake to the emergencies of the times? till we shall be willing to devote our all to the work, and 'come up to the help of the LORD against the mighty?' Yet after all we must be as careful of our health as possible. I know of but one course to take—when we preach, to do it with all our might, but *not to preach too frequently*. 'Tis better to preach one warm, well-digested sermon, than a dozen cold 'milk and water' ones. Let me then beg you, my dear brother, not to preach too frequently. Bishop Hedding and brother Otheman have instructed me on no occasion to preach more than twice a day, and I have always obeyed."

With all their respect for liberty of conscience and their reverence for "the Sabbath," the dominant Presbyterian party in Scotland have been made very angry, because the Queen of England, in her late visit to the North, attended divine worship in the Church of her own choice, and preferred the hallowing of the LORD's day by solemnities of comparative retirement to the desecration of it by scenes of pomp and pageantry. We have no comment to make on the anger of these Presbyterians or the consistency between their professions and practice; but we must be allowed to express our regret to find them venting a portion of their spleen on the Rev. Mr. Ramsay and on the Scottish Episcopalians generally, who are no more responsible than themselves for the conduct of the queen or her counsellors. We gave last week an extract of no gentle temper from the Edinburgh Witness; and in a subsequent number of that paper we find a display of "Contemporary Opinions," in which the topic is pursued with considerable virulence. Mr. Ramsay, who officiated before the Queen, and preached from Isaiah xl., latter part of the 9th verse, is declared to be "a thorough-paced Puseyite," "the most Puseyitish Episcopalian in Edinburgh;" the ceremony of 'consecration,' deemed by Episcopalians so essential for a place of worship, is sneeringly said to have been dispensed with; the Episcopalians are referred to as "the Puseyite party in Scotland;" "in Scotland," it is said, "Prelacy and heterodoxy have always been intimately associated, and the Episcopalian clergy of that country, at the present moment, are generally characterized by their inveterate Puseyism;" and then the usual changes are rung on the affinity between Puseyism and Popery.

One of these papers remarks: "We have heard it repeatedly stated, that there is a design on the part of some persons in power to attempt the re-establishment of Prelacy in Scotland; and it is highly probable that the present divisions in the National Church have inspired them with encouragement." If this story were true, and not invented to inflame the passions of the multitude, it would yet furnish no good reason why the Episcopalians should be blamed by their jealous and discontented neighbors, and assailed with nicknames and indecent vituperation.

We are happy to believe, however, that this illiberal course is confined to the Non-Intrusion party. The Constitutional, also a Presbyterian paper, puts the conduct of the Non-Intrusionists in a just light:

"They know that the Queen is a member of the Episcopal Church—we hope they will allow her to be a conscientious one—and yet they hold it to be a studied insult to the Established Church, that the Queen attended divine service in Dalkeith Palace, while it was conducted by a minister of the Scottish Episcopal Church, which is in full communion with the Church of England. And who are the liberal-minded gentlemen who complain that the Queen had not gone to one of the Churches of the Establishment? Would not the Candlishes, and Crichtons, and Cunninghams think it a 'sinful compliance' if they were to march themselves into an Episcopal Church? They have for several years past railed at, nicknamed, and abused the Episcopalians, just as if the Episcopal Church had interfered with their absurd ongoings, or as if railing accusations were calculated to promote the Non-Intrusion cause. The *Scottish Guardian* of Tuesday, after averring that her Majesty's proceedings on Sunday amount to '*a virtual disestablishment of the Church of Scotland*,' admonishes his readers that 'if there linger yet in Scottish breasts one spark of that love of Presbytery and *heart-hatred of Prelacy*, which burned in the bosoms of their ancestors, they will not allow the Ministers who have put this studied and intentional slight on the Scottish Church, to leave the country, *without some public demonstration how keenly they feel the insult that has thus been put upon the ancient kingdom of Scotland*.' The kindly terms in which Prelacy is here spoken of would doubtless have a strong effect in the way of inducing Episcopalians to attend divine worship in a Presbyterian Church!"

The same paper concludes another article on the subject in the following terms:

"Still it is not perhaps wonderful that the rebellious faction are becoming ferocious. Their support from the higher classes would have been easily reckoned at any time, and day after day 'the people' who once clung to them are becoming sensible of the hollowness of their claims to support. The late movement of the Presbytery of Strathbogie has, on that subject at least, stricken them almost with dumbness. But worst of all, there is serious disunion in the Non-Intrusion camp. A Non-Intrusion, or rather an Anti-Patronage Minister has refused to be the tool of the Non-Intrusion clique, and has refused a parish which they had *jobbed* for him; and the Glasgow 'Church-defence and Electoral Association' has declared, at one of its recent meetings, 'that if the Legislature, being appealed to, do not interpose for the deliverance of the Church, it shall be held to have affirmed the Auchterarder decision, and consequently that the Church is bound to withdraw from the State, just as if a bill of conformity had passed.' This is a most unpalatable view of the subject to the clerical agitators, who know from experience the comforts of stipends and glebes; and speech after speech is made, and column after column of wretched cant is written, in order to persuade the people that the Clergy should be allowed to hold possession of the endowments, so long as *conscience* will permit, although they refuse to give obedience to the laws by which the Church was established."

SCOTTISH EPISCOPAL CHURCH.

The following address (says an English paper) from the Bishops and Clergy of the Scottish Episcopal Church to her Majesty, and a similar one to Prince Albert, were transmitted to her Majesty's Chamberlain on the 2d inst.:

"UNTO THE QUEEN'S MOST EXCELLENT MAJESTY.

"*May it please your Majesty*,

"We, your Majesty's loyal and devoted subjects, the Bishops and the Clergy of the Scottish Episcopal Church, gladly avail ourselves of the opportunity afforded by your Majesty's visit to this your ancient kingdom, to renew our expression of grateful attachment to your Majesty's Government and person.

"Taught by our Church, as she is taught by the Word of GOD, to honor the sovereign and obey the laws, we consider it a cause of special thankfulness, that the sovereign whom we are called upon to honor is worthy of all honor on personal as well as on official grounds, and that thus the strictest performance of our duty is entirely a labor of love.

"We beg leave gratefully to acknowledge your Majesty's kindness to our Church in according your Royal assent and sanction to the Act by which we have been brought into closer connection with the Church of England, and declared to be, what we have always considered ourselves, one with her in all that relates to our spiritual character and offices. And we beg to assure your Majesty, that we shall endeavor to show our grateful sense of such favor, by laboring in our ministry to inculcate the duties of obedience to the law, and of loyal and respectful attachment to your Majesty.

"That Providence may continue to exercise that gracious protection by which your Majesty's life and person have been guarded from the violence of wicked men; that you may be blessed in your kingdom and in your family; and that, under your fostering care, true religion may flourish in our land, and bring forth its proper fruits of order, peace, and mutual love between all ranks and conditions of men, is the sincere prayer of your Majesty's loyal and devoted subjects,

"W. Skinner, D. D., Bishop of Aberdeen, and Primus.
Patk. Torry, D. D., Bishop of Dunkeld, Dunblane, and Fife.
D. Low, D. D., Bishop of Moray, Ross, and Argyll.
Michael Russell, D. C. L., Bishop of Glasgow.
David Moir, D. D., Bishop of Brechin.
Chas. H. Terrot, D. D., Bishop of Edinburgh."

UNTO HIS ROYAL HIGHNESS PRINCE ALBERT.

The humble address of the Bishops and Clergy of the Episcopal Church in Scotland.

May it please your Royal Highness,

We, the Bishops and Clergy of the Scottish Episcopal Church, gladly avail ourselves of this your Royal Highness's first visit to Scotland, humbly to present our heartfelt congratulation on your safe arrival in the metropolis of this ancient and loyal kingdom.

We beg leave to assure your Royal Highness of our devoted loyalty to her Majesty's Government and person; and that, in our office as Minister of the Gospel, we have always considered, and shall continue to consider it to be our duty to inculcate a dutiful submission to the laws, and a loyal respectful attachment to our Sovereign. And while we pray that the same good Providence which has so remarkably shielded her from the attacks of insane or ungodly men, may still watch over her Majesty—that her Government may be feared by the evil, and reverenced by the good—we pray with equal sincerity that her anxious and weighty cares may be relieved by the enjoyment of all domestic blessings.

We rejoice to believe that in your Royal Highness, Providence has given our beloved Sovereign a Consort fitted to secure her personal happiness, and worthy to share with her in the best affection of a devoted people.

That your Royal Highness may long enjoy and adorn the elevated position in which you are placed, and that the Illustrious Family we are bound to honor may at all times continue a model of domestic virtues and domestic happiness, is the prayer of your Royal Highness's faithful and devoted servants.

(Signed as above.)

Confirmation.—The Bishop's appointments for Confirmation in this city have been changed by an alteration of the time for *All Saints' Church.*

The first meeting of "the Missionary Committee of the Diocese of New York" was held on Thursday evening, October 6th. Mr. Thomas C. Butler was elected Secretary, and Mr. Charles N. S. Rowland Treasurer.

The Committee adopted the following

RULES AND REGULATIONS.

Article I. Missionary Stations may be appointed by this Committee, at any meeting.

Article II. When two or more places are named together as a Missionary Station, and either of them shall separate itself from the connexion, except with the consent of this Committee, the congregation so separating shall cease to participate in any benefit of the Missionary Fund.

Article III. In addition to the place or places named as a Missionary Station, the Missionary of that Station shall supply such other contiguous place or places, with such frequency as may be directed by the Bishop, or in case of his inability to act, or in case of a vacancy in the Episcopate, by the clerical members of this Committee.

Article IV. The stipend to be paid to each Missionary shall be at the rate of $125 per annum, payable on the first day of the months of January, April, July, and October in each year; provided there be funds in the treasury for the purpose.

Article V. The Missionary Stipend shall in all cases be considered as attached to the Station, and payable to the Missionary only as belonging to that Station, and the Stipend shall in all cases be paid to the Missionary directly, and not through the Vestry of any Parish at that Station, nor shall it be considered as forming a part of any contract between said Vestry and the Missionary.

Article VI. Every Missionary shall be resident in his proper Station, nor shall the Stipend be payable to him until he is thus resident; and absence from his Station, except for reasons reported to the Bishop, and approved by him, shall involve a forfeiture of the Stipend for the period of such absence.

Article VII. The appointment of Missionary Stations and Missionaries shall be made annually, nor shall any appointment be considered as extending, except it be renewed, beyond the year. The stated annual appointments shall be made at a meeting to be held in the month of February in each year, said appointments to be for the year commencing on the first day of April next ensuing. Appointments may also be made at other periods of the year, but not for a longer time than until the first day of the next April. Provided always, that this Committee retains the power of discontinuing, at any time, the appointment of a Station or a Missionary, with the sanction of the Bishop.

Article VIII. The Annual Reports of the Missionaries shall be made to the Bishop, or in case of a vacancy in the Episcopate, or the Bishop's inability to act, to the clerical members of this Committee, by or before the 15th day of September, in each year.

It is also expected that the Missionaries and their Congregations faithfully exert themselves to further, by all proper means within their power, the objects of this Committee, and that the Missionaries report, from time to time, to the Bishop, or in case of a vacancy in the Episcopate, to the Committee, what may have been accomplished in this way, and all matters which they may deem interesting and important to be known.

The following Missionary Stations and Missionaries were appointed *until the first of April next:—*

Albany co.—Cohoes, Rev. David I. Burger; Rensselaerville, and Greeneville, Greene co., Rev. Robert Washbon; West Troy, Rev. William H. A Bissell.

Columbia co.—Clermont, and Red Hook, Dutchess co., Rev. Raveud Kearny.

Dutchess co.—Pleasant Valley, and Lithgow, Rev. Sheldon Davis.

Essex co.—Ticonderoga, ——— ———.

Greene co.—Cairo, Rev. George Sayres; Oakhill, Rev. James Thompson.

Herkimer co.—Fairfield and Norway, Rev. William Baker; Little Falls, Rev. Edward Livermore.

Montgomery co.—Port Jackson, and West Charlton, Saratoga co., Rev. Orsamus H. Smith.

Otsego co.—Gilbertsville, Rev. Joseph Ransom; Monticello and Exeter, ——— ———; Westford, Rev. Sturges Gilbert.

Putnam co.—Paterson, Rev. Albert P. Smith, Deacon.

Queen's co.—Cold Spring Harbour, and Huntington, Suffolk co., Rev. Isaac Sherwood.

Saratoga co.—Stillwater and Mechanicville, Rev. Reuben Hubbard.

St. Lawrence co.—Canton, Rev. Thomas P. Tyler; Waddington and Norfolk, Rev. John A. Childs.

Sullivan co.—Monticello, Rev. Edward K. Fowler.

Suffolk co.—Setauket, Rev. Charles Seabury.

Ulster co.—Kingston, Rev. William A. Curtis; Marlborough, Rev. George W. Fash.

Warren co.—Glens Falls and Sandy Hill, and Fort Edward, Washington co., ——— ———.

Washington co.—Hampton, Rev. Lucius M. Purdy; Whitehall, Rev. Maunsell Van Rensselaer, Deacon.

Westchester co.—North Salem and Somers, Rev. David H. Short.

It appeared from the report of the Treasurer that there were not in hand sufficient funds to pay the missionary dues up to the first of the present month.

Bishop Ives.—We are happy to learn, (says the Banner of the Cross,) by a letter from the Bishop of North Carolina, dated Raleigh, 28th ult., that the injuries he received by a late accident were by no means of a serious nature. Considerable solicitude had been expressed by his numerous friends. We infer that the bishop is to preach the sermon at the consecration of the Rev. Dr. Johns in Richmond on the 13th inst.

We understand that the Rev. Peter Van Pelt has been appointed assistant to the rector, by the vestry of the Church of the Epiphany, Philadelphia.

The Bishop of this Diocese has received from the Rector and Churchwardens of Christ Church, Poughkeepsie, Dutchess County, the canonical certificate of the election of the Rev. Hosmer Wheaton, Deacon, as Assistant Minister of the parish.

The Christian Witness publishes the following letter:

To the Rev. Alexander H. Vinton, the Rev. John L. Watson, and Charles R. Codman and William Appleton, Esqs.

Gentlemen: I have had the honor to receive from you the certificate of my election to the office of Assistant Bishop of the Diocese of Massachusetts, and beg leave very respectfully to announce to you my acceptance of the same.

That the same Holy Spirit, who so manifestly presided in the late Council of the Church, and gave such unanimity to their proceedings, may qualify me for the faithful discharge of my responsible trust, and may shed his richest blessings upon the diocese with which I am to be connected, is the earnest prayer of Yours, very faithfully,

Manton Eastburn.

New York, October 4th, 1842.

AGENT FOR THE CHURCHMAN IN LONDON.
James Burns, Esq., No. 17 Portman Square.

TO CORRESPONDENTS.

"S. G.," "Delta," "⁂," "Lydia Jane," are received.

INTELLIGENCE.

DIOCESE OF CONNECTICUT.

Ordination and Institution.—Sunday Eighteenth after Trinity, Sept. 25th, at an ordination held in St. John's Church, Hartford, the Bishop of Connecticut admitted to the holy order of priests, the Rev. A. Cleveland Cox, minister of the parish. Morning prayer was read by the Rev. Dr. Jarvis, assisted by the Rev. Mr. Bradley, who read the lessons. The sermon was preached by the Rev. John Williams, rector of St. George's Church, Schenectady;—"their anointing shall surely be an everlasting Priesthood throughout their generations." Exodus 40, 15.

The sermon was a masterly exhibition of the unity and perpetuity of the Priesthood in the Church of God. It was listened to with deep attention, by a very large congregation, among which, were many strangers to the Church; and is spoken of by all with admiration, as powerfully, and sometimes tenderly, persuasive. It has been requested, we understand, for publication.

The clergy present on this occasion, were, besides the bishop, the Rev. Messrs. Burgess, Bradley, and John Morgan, *Priests*; and the Rev. Messrs. Van Rensselaer and Jackson, *Deacons.*

The Rev. Dr. Jarvis, and the Rev. Messrs. Bradley and Jackson, assisted in the administration of the communion.

Chronicle of the Church.

DIOCESE OF OHIO.

The late Convention—the Bishop's Annual Address.—There was present at the late Convention, forty of the clergy, including those connected with the several branches of the Diocesan Institution at Gambier, and forty-five lay delegates. Only *thirty-three*, out of *sixty-six* parishes of the diocese, were represented, owing in part, it is presumed, to the distress of the times. The deliberations were characterized by great unanimity, and altogether the season appears to have been very refreshing and animating. The Convention sermon was preached on Thursday, the 8th inst., by the Rev. G. Dennison, of Trinity Church, Newark, and is spoken of as a sound and admirable discourse.

The Rev. Joseph Muenscher was appointed Secretary.

The Bishop's Address was delivered in the afternoon of Thursday. The number of confirmations during the year, has been 381; 11 have been ordained to the priesthood, and 5 to the diaconate. There are, at present, several candidates in the diocese; two of whom are expected to receive deacons' orders soon.

A Committee was appointed to report upon so much of the Bishop's Address as related to the general missionary operations of the Church. The Rev. Mr. Vanan, Chairman of the Committee, reported the following resolutions, which, after a spirited but interesting debate, were adopted.

"*Resolved*, That the clergy of this diocese be requested to lay the claims of the General Missionary Society of the Church before their respective parishes, as often as once in every year, when they shall inculcate on the members of the Church the duty of contributing to the funds of the Society, according to their several ability.

Resolved, That it be recommended to the several members of the Church in this diocese, to adopt the plan of systematic charity recommended by St. Paul, to lay by in store on the first day of the week as God hath prospered them, for this and other benevolent objects."

The number of *clergymen* canonically resident in the diocese is *sixty one*, three greater than last year. Nearly all of these ere actively engaged in pastoral duty, and, as indicated by the *Parochial Reports*, with much to encourage them in their self-denying work. Those who are resident at Gambier, in connexion with the Diocesan Institution, connect with their educational duties faithful preaching of Christ and him crucified.

From the Report of the Missionary and Education Committee, it appears that the whole amount of funds received during the year, for diocesan, education and missionary purposes, is $950. The appropriations have exceeded the receipts by about $50.

On Sunday afternoon, Bishop McIlvaine ordained to the priesthood the Rev. R. S. Killin, the Rev. James Larger, the Rev. A. Phelps, the Rev. G. S. Davis, and the Rev. R. S. Elder. The sermon was preached by the Rev. N. A. Smallwood, rector of St. James', Zanesville, and is spoken of as a discourse of singular excellence.

The officers and committees for the year are as follows:—Rev. J. Muenscher, Secretary; Rev. G. Browning, Esq., Treasurer.

Standing Committee.—Rev. M. T. C. Wing, J. Muenscher, A. Clark, of the clergy; and of the laity, Messrs. D. B. Douglass, W. S. Richards, George Browning.

Education and Missionary Committee.—The Rev. Messrs. Muenscher, Wing, Blake, and Sandalls, and Messrs. D. B. Douglass, M. White, H. D. Thrall, and G. Browning.

Delegates to the General Convention.—Rev. Messrs. Morse, Bury, Smallwood, and Hall, and Messrs. W. J. Reese, A. Young, J. Doddridge, and A. Root.

The following gentlemen were elected members of the Board of Trustees to supply vacancies occurring by resignations, viz., of the clergy. Rev. Sherlock A. Bronson, and Rev. G. Dennison; and of the laity, Messrs. E. H. Gunning, W. R. Bond, and A. Pritchard.

Bishop M'Ilvaine has declined the rectorship of St. Paul's Church, Cincinnati.

Dr. Crittenden has resigned the agency of the Diocesan Institution at Gambier.—*Western Epis. Obs.*

DIOCESE OF MARYLAND.

Confirmation.—On the sixteenth Sunday after Trinity, September the 11th, in St John's church, Queen Caroline parish, after morning prayer by the Rev. Alfred Holmead, the bishop preached, confirmed *sixteen* persons, and administered the holy eucharist. In the afternoon of the same day, at the Patapsco Female Institute, after evening prayer by the Rev. Hugh T. Harrison, assisted in the lessons by the Rev. Richard H. Waters, the bishop preached and confirmed *four* persons; the service being held for the congregation of Grace church, Ellicot's Mills, as yet destitute of a place of worship. In the evening, after evening prayer by the Rev. Mr. Harrison, assisted in the lessons by the rector of the parish, the Bishop preached again, for the same congregation. On both occasions, the services being held in the chapel of the Institute, were attended by the instructors and pupils, and on this and the following day, the bishop made his first official visitation of the Institute.

The bishop has received duly attested certificates of the incorporation of the Church of the Epiphany, Washington, D. C.; the Rev. John W. French being the officiating minister.

DIED,

At Fairfield, Conn., on the 9th inst., Edward N. Ogden, only son of Rev. David Ogden, aged 1 year and 6 months.

In Edenton, N. C., on the 21st of September, Samuel John, eldest son of the Rev. Samuel Iredell Johnston, aged 10 years, 8 months, and 18 days.

In Washington, Beaufort co., N. C., on Monday, the 19th ult., after a lingering and most painful illness, Mrs. M D. A. E. Singletary, consort of the Rev. John Singletary, and daughter of the late Dr. Robert Williams, of Pitt.

CALENDAR.

OCTOBER.

16. Twenty First Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty Second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty Third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day; unless another day be appointed by the Civil Authority.
6. Twenty Fourth Sunday after Trinity.
13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, for one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Twentieth Sunday after Trinity, October 9, in St. Andrew's Church, admitted the Minister of the Parish, the Rev. Ralph Hoyt, Deacon, to Priests' Orders. Morning Prayer was read by the Rev. William Powell, Rector of St. Peter's Church, Westchester, Westchester county, assisted by the Rev. William Morris, Rector of Trinity School, who read the Lessons, and who also presented the Candidate; and the Sermon preached by the Bishop, with whom the above named presbyters united in the laying on of hands.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Quarterly Sermon will be preached in the Mission Church of the Holy Evangelists, (Vandewater street,) by the Rev. Mr. Mines, on Sunday evening, October 16th. Service to commence at 7 o'clock.

A collection will be made in aid of the funds of the Church. The friends of the City Mission Society and Episcopalians generally are invited to attend.

New York, Oct. 15, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

A Stated Monthly Meeting of the Board of Managers of this Society will be held in the Sunday schoolroom of St. Bartholomew's Church, on Monday evening next, the 17th inst., at half past 7 o'clock.

Geo. H. Bell, Recording Sec'y.

New York, October 15, 1842.

ST. MATTHEW'S CHURCH, JERSEY CITY.

A sale of useful and fancy articles for the benefit of St. Matthew's Church, Jersey City, will be held by the ladies of the congregation, during the day and evening of Wednesday, the 19th of October, at the Lyceum in Grand street.

Should the weather be unfavorable, the sale will take place the first fair day.

ST. JOHN'S CHAPEL.

On Sunday morning a collection will be made for the benefit of the *Protestant Episcopal Tract Society.* This institution has the past year increased the distribution of its valuable tracts—and consequently its expenditures, in the hope that at least there would have been no falling off in its pecuniary receipts—unfortunately that hope has not been realized—and it commenced a new year $400 deficient of its immediate wants; and the stock of several of its tracts exhausted.

To the kind liberality of the members of this Chapel an appeal is made, to enable the Society to supply freely to the destitute stations of our extensive country, the continually increasing calls for its most valuable monitors.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity ch, Athens, Rev T Mallaby, $4 44. Miss B Van Wagenen, annual, $3 Miss Catharine Van Wagenen, annual, $2. Miss W M Van Wagenen, annual, $2. Total amount, $11 44.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, October 12, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Catharine Van Wagenen, annual, $1. Miss W M Van Wagenen, do, $1. Collection in St Paul's chapel, $78 79. Church offerings, Trinity church, New Rochelle, Rev T W Coit, D D, rector, $13 50. A clerical friend, $5. Total amount, $99 29

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.

New York, October 12, 1842.

CHURCH DEPOSITORY,

No. 20 John-Street.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

Rev R Cox, Troy, 4 letters; Rev W Walton, Tompkinsville; Rev G Fiske, Richmond, Ind; R S H George, Phil, 2 letters; D V B Baldwin, Newtown, Conn, with remit; Joseph Gill, Richmond, Va; D Brunner, Baltimore; Rev M Macfarland, Petersburgh, Va, with remit; Rev James Adams, Flemington, N J, with remit; Rev A D Cole, Woonsocket, R I, with remit; Rev A T Twing, Lansingburg, with remit; Belknap & Hamersley, Hartford, Conn; Rev J V Van Ingen, Greene.

Packages have been forwarded during the same period as follows:

To Rev A A Miller, Stratford, Con, care E Wells, per steamer Nimrod; R S H George, Phil, per Harnden's Express; Rev P S Chauncev, Rye, sent to Bininger & Co; James Emott, Poughkeepsie, per towboat Poughkeepsie; Rev H R Peters, Ogdensburgh, sent to M Bedells, 16 Fulton street; Rev J A Childs, Waddington, St Lawrence county, per Oswego Line; Rev M Macfarland, Petersburgh, Va, per schr James & Samuel; R S H George, Phil, per Harnden's Express; D Brunner, Baltimore, per do; A P Cleveland, Mobile, per brig Virginia; Rev J V Van Ingen, Greene, care F E Barnard, sent to J P Stagg & Co; Young & Hartt, Troy, per towboat Ontario; Belknap & Hamersley, Hartford, per do; Charles Stimpson, Boston, per do; R S H George, Phil, per do; D Brunner, Baltimore, per do; Joseph Gill, Richmond, per schr Weymouth; Edward Wiley, Savannah, Ga, per brig Augusta; G Rowland, Norfolk, Va, per schr J W Kimpton.

NEW MUSIC BOOKS, FOR SCHOOLS AND FAMILIES.

Saxton & Miles, 205 Broadway, will publish in a few days, The Vocal Guide, a First Book for Schools and Classes in Vocal Music, containing a Systematic Arrangement of the Elements of the art, adapted to the modern mode of teaching by the aid of the Black Board; with directions, illustrations, and remarks on the application of the rules, the attunement of the voice, and the practice of singing; together with a series of progressive vocal exercises, suitable for both adult and juvenile learners, in Melody, Rythm, and Harmony.

ALSO,

Chaste and Flowing Music, from Eminent Masters, with several original pieces, arranged for this work, in two, three, and four parts, with Hymns and Songs, rural and social; moral, sentimental, and devotional; designed for the use of Select, Common and Sabbath Schools, Academies, &c.

By WILLIAM J. EDSON,
Author of the "Elementary Class Book," &c.

Teachers supplied with copies (*gratis*) for examination, upon application to the Publishers.

N. B. SAXTON & MILES keeps on hand a general assortment of Theological, Classical, School Books, Music Books, &c., &c., which they offer cheap for *cash.*

Oct. 15—3t

TEACHER WANTED.

Wanted to take the charge of a school for boys, which is to be conducted on the principles of Christian Education, and under the supervision of two clergymen of the Protestant Episcopal Church, a Teacher competent to give instruction in the Latin and Greek languages and Mathematics. The situation is in the neighborhood of this city; and would afford advantages to any one desirous of pursuing a course of study, especially in connection with Theology. Address R. H., care of the Secretary of the S. S. Union, 20 John street.

Oct. 15.

WILEY & PUTNAM'S
LONDON LITERARY AGENCY,
CONDUCTED BY
G. P. PUTNAM,
AT PATERNOSTER ROW, LONDON.

Established for the purpose of supplying Books, Periodicals, &c., to Colleges, Schools, Public Libraries, Booksellers, and others, with promptness, and on the most liberal terms.

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SINGLE COPIES of Books imported with the same care and despatch as larger quantities, by every Steamer and Packet.

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WILEY & PUTNAM,
161 *Broadway.*

N. B. REMITTANCES in part, or a satisfactory reference, will be required from strangers.

⁂ W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.

October 15.

RECENT EPISCOPAL IMPORTATIONS.
For sale by the Importers.
D. APPLETON & CO., Publishers,
200 *Broadway.*

The Churchman's Year; or Liturgical Remarks on the Sundays and Saints' Days, and the Lives of the Apostles, by George F. Townsend, M. A. 2 vols. 8vo.

The History of the Christian Religion and Church during the three first centuries. By Dr Augustus Neander; translated by H. J. Rose, B. D. 2 vols. 8vo.

Illustrations of the Liturgy and Ritual of the United Church of England and Ireland; being Sermons and Discourses by various Eminent Divines. Edited by James Brogden, M. A. 3 vols 8vo.

The Works of Archbishop Bramhall, vol. 1, to be complete in 5 vols.

Primitive Christianity exemplified and illustrated by the acts of Primitive Christians, by the Rt. Rev. Bishop Mant, D. D. 1 vol. 8vo

A Collection of the Principal Liturgies—particularly the Ancient; with a dissertation upon them by Thos. Brett, LL. D. 1 vol. 8vo.

A Comment Explanatory and Practical on the Epistles and Gospels for the Sundays of the Year, &c., by Arthur H. Kenney, D. D. 2 vols. 12mo.

Ninety-six Sermons by the Rt. Rev. Bishop Lancelot Andrewes. 4 vols. 8vo.

Synodalia, a Collection of Articles of Religion, Canons, and Proceedings of Convocations from the year 1547 to 1717, with notes by Edward Cardwell, D. D. 2 vols. 8vo.

Postils on the Epistles and Gospels, compiled by Richard Tavener, in the year 1540 Edited by Edward Cardwell, D. D. 1 vol. 8vo.

Harmoniæ Apostolicæ, by the Rt Rev. Bishop Bull, translated. 1 vol. 8vo.

The Doctrine of the Church of England Consonant to Scripture, Reason, and the Fathers, in a discourse upon the XXXIX Articles, by the Rt. Rev. Bishop Beveridge. 2 vols. 8vo.

Cardinal Bellarmine's Notes on the Church. Examined and Refuted by various eminent English Divines. 1 vol. 8vo.

Lectures on Justification, by John Henry Newman, B. D. 1 vol. 8vo.

Lectures on Romanism and Popular Protestantism, by John Henry Newman. 1 vol. 8vo.

The Baptistery, or the Way of Eternal Life, by the author of the Cathedral. 1 vol. 8vo.

(*List to be continued.*)

D. A. & Co. are constantly receiving all the important Episcopal Publications from Oxford and London. Oct. 15.

HISTORY of the Reformation, by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E. Nares, D. D.

For sale at this office. Price $6. July 30.

WANTED, a situation in a nursery, by a respectable middle aged woman, (member of the Episcopal Church,) as child's nurse, or would be willing to travel with a lady. She has been in a nursery a number of years, and can come well recommended from her last employers. Apply 358 Grand st.

Oct. 8—2t$

PAULDING INSTITUTE.

A CLASSICAL and Commercial Boarding School for Boys, situated at Yonkers, Westchester co., 17 miles from the city of New York, has been in operation nearly three years. The Winter Session will commence 1st November. A better location is not to be found in the state. Parents and guardians who wish an eligible school are invited to visit the establishment. Circulars at the office of the Churchman, 111 Nassau st. WM. MURRELL, Principal.

Oct. 8, 1842—3t

GOLDEN HILL SEMINARY,
Bridgeport, Conn.

The Winter Term of this Institution will commence on Tuesday, the 1st of November next, to continue five months.

This Institution has now been ten years in successful operation, under the direction of the present Teachers, and has been sufficiently patronized, until the past Term, without the aid of public notice.

The location of this Seminary is one of the most desirable in Connecticut. It is pleasantly situated in a retired part of the city, commanding an extensive view of Long Island Sound and of the surrounding country. The premises have been prepared expressly for a Boarding School, no day scholars being received.

The terms are moderate, not exceeding $225 per year, including Music, French, and every thing but books and stationary.

Parents desirous of placing their daughters at this Institution, are requested to make early application.

Oct. 8—4 $ MRS. MALEPAR, Principal.

CHURCH MUSIC.
JUST PUBLISHED,
BY JAS. A. SPARKS, 111 NASSAU-STREET, NEW YORK,
THE FOLLOWING MUSICAL WORKS,
Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants.

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, Kyrie Eleison, a Trisagion by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and Responses to the Decalogue.

With the Gregorian Chants is also published,

The Canticles of the Church;

That is, portions of the service which may be *sung*—pointed and arranged with Bars corresponding with the bars in the music of the Chants. This arrangement is intended to enable any individual to sing with or follow the Choir in Chanting. The Gregorian Chants, and the Canticles as pointed, are intended to accompany each other.

Te Deum and Jubilate (in A),

By Wm. Boyce, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

September 24.

WILEY & PUTNAM, Booksellers, Publishers and Importers, 161 Broadway, New York, and Stationers' Hall Court, Paternoster Row, London, respectfully invite the attention of the literary public to their arrangements for importing English and other books, now fully matured through the facilities afforded by their London Agency, established some years since, and personally conducted by Mr. G. P. Putnam, at Stationers' Hall Court, Paternoster Row, London, and they are thereby enabled to execute all orders entrusted to their care, with the utmost fidelity and despatch. As they are in constant communication, personally and otherwise, with the various publishing houses established on the Continent of Europe, they are enabled to undertake with certainty the supply of all books published in France, Belgium, Germany, Italy, Spain, &c., and in addition to this a well selected stock of classical and other books in the languages of those nations is constantly kept on hand. Of the literary productions of Great Britain they usually receive a copy of each work possessing any claim to notice, by the earliest conveyance, and frequently in advance of publication; in their monthly News Letter, they publish a list, with prices, of all the books which appear in Great Britain during each month; a list of new Am. publications, and a select list of their importations, with prices annexed, and such literary intelligence as appears of general interest. This News Letter will be sent gratis to any person furnishing his address. Books ordered from England can be received generally within thirty-five days after the transmission of the order, and are supplied on as favorable terms as any other house. Incorporated literary institutions receive their books free of duty.

The want of the facilities enumerated above has long been felt, and it is scarcely necessary to point out the advantages they offer to Universities, Colleges, Seminaries, professional gentlemen, and men of letters. It will be sufficient to observe that there is no other establishment maintaining so frequent a communication with the book markets of Europe, or whose business arrangements for special importations are so thoroughly organized and effective.

Single copies of books imported with the same care and despatch as large quantities, by every steamer and packet. They are enabled, through special arrangement with the proprietors, to supply, at greatly reduced prices, the original editions of the following eminent and leading

British Periodicals—The Quarterly, Edinburgh, Westminster, British and Foreign Quarterly Reviews.

The British Critic, Civil Engineer's and Architect's Journal, Blackwood's, Frazer's, Dublin University, The Monthly, Ainsworth and Cruikshank's, and United Service Magazine; a list of which and of all other British Periodicals, with prices, can be obtained upon application at 161 Broadway.

They have constantly on hand a well selected and valuable stock of American Books, in the various departments of human knowlege. The list of their publications includes many works of interest and permanent value, to which they are constantly adding.

Oct. 8.

WANTED, a *Teacher* for an *Infant School.* One belonging to the Protestant Episcopal Church, and having good recommendations. Apply at No. 465 Houston street, between the hours of 3 and 5 o'clock, P. M. October 1—$

RAHWAY FEMALE INSTITUTE.

The next session of this institution will commence on the first Wednesday of November next, under the management of Mrs. Julia De Veuve, as principal, who is prepared with competent teachers in every branch usually taught in the best schools in the United States.

Circulars, stating terms, &c., may be had at the bookstores of Messrs. Huntington & Savage, 174 Pearl st., and Messrs. Wiley & Putnam, 161 Broadway.

REFERENCES TO THE
Rev Charles Imbrie, F. King, and Samuel Oliver, Esqs. } Rahway

Oct. 1—6t

CHURCH AND PARLOR ORGANS.—Geo Jardine, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—v1y

MISSES EDWARDS'
Boarding and Day School for Young Ladies,
New Haven, Con.

The Winter Term of this institution will commence on Wednesday, the 28th of September.

New Haven, Sept. 24—6t

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

MISS SAGAR and MISS BALLOW will Re-open their School for Young Ladies at No. 10 Albion Place, (Fourth street,) on Monday the 12th of September. August 27.

JUST PUBLISHED,
BY JAMES A. SPARKS,
111 *Nassau street,*

MUSIC of the Church, (with a Supplement.) A collection of Psalm, Hymn, and Chant Tunes adapted to the worship of the Protestant Episcopal Church in the United States. 7th edition.

September 3.

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 Warren Street,
Will Re-open on Monday, September 5th.

The studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.
Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D. D., No. 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No 757 Broadway.
John Steward, Esq, No. 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C Doremus, Esq., No. 86 Warren st.

Aug. 20—6t$

ST. MARY'S HALL,
BURLINGTON, NEW JERSEY.

The Winter Term will commence on the first of November. Apply to the Rev. R. I. Germain.

Sept. 24—tn1

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
Depository 20 John st.,
Either single or in quantities:

Pearson on the Creed, 8vo.

Burnet on the XXXIX. Articles, octavo.

Sermons by the late Bishop Bowen, vol. 1. 8vo.

Select Family and Parish Sermons, by Bishop McIlvaine, 2 vols. 8vo.

Theology for the People, by the Rev. J. P. K. Henshaw, D. D., octavo.

Archbishop Secker's Lectures on the Catechism, 12mo.

The Primitive Church Compared with the Protestant Episcopal Church of the Present Day by Bishop Hopkins, 12mo.

The Church of Rome in her Primitive Purity Compared with the Church of Rome at the Present Day, by Bishop Hopkins, 12mo.

Gilly's Horæ Catecheticæ, edited by Bishop Doane, 12mo.

Baptismal Obligations, by Rev. Wm. Jackson, 12mo.

Scriptural Examinations on the Church Catechism, by Joshua Dixon, Revised, &c., by the Rev. George A. Smith, 18mo.

Dictionary of the Church, by the Rev. Wm. Staunton, 12mo.

The Churchman's Manual, by the Rev Benjamin Dorr, D. D., 12mo.

Wilmer's Episcopal Manual, 12mo.

Faber's Difficulties of Romanism, 12mo.

The Temple and Country Parson, by the Rev. George Herbert, with his Life, 12mo.

Keble's Christian Year.

Early Years of Bishop Hobart, by the Rev. J. Mc Vickar, D. D.

Professional Years of Bishop Hobart, by the same author.

Devotions for the Family and the Closet, by the same author.

The Death of the Righteous, translated from the French of M. La Placette, by the late L. P. Bayard, D. D.

The Church Choir, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

MUSIC BOOKS.
A. V. BLAKE,
Of 54 Gold street, New York,

Has made arrangements to supply the trade, church choirs, teachers, and others, with the standard music books of the country. The following list exhibits the principal works constantly on hand:

The Boston Academy's Collection of Church Music: Published under the direction of the Boston Academy of Music.

The Boston Handel and Hadyn Society Collection of Church Music: By Lowell Mason.

Bridgewater Collection of Sacred Music.

The Choir; or Union Collection of Church Music: Lowell Mason.

The Massachusetts Collection of Psalmody: By the Boston Handel and Hadyn Society. Edited by George James Webb, President of the Society.

The Modern Psalmist: By Lowell Mason Published under the sanction of the Boston Academy of Music.

Boston Anthem Book; being a Selection of Anthems and other Pieces: By Lowell Mason.

Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music on the System of Pestalozzi. By Lowell Mason, Professor in the Academy

The Juvenile Singing School: By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.

The Lyrist, consisting of a Selection of new Songs, Duetts and Trios, from recent Works of various Authors. Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Musict

The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the Animated World. With curious and interesting illustrations. By William Gardiner.

Lives of Hadyn and Mozart; with Notes. By William Gardiner. 12mo. cloth.

Music of the Church; a collection of Psalm, Hymns and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. This work, prepared by one of the most gifted and popular clergymen of New York, has been published in successive editions for many years, and is used in some of the largest parishes of the country. ☞ The edition now offered to the public has been enlarged by the addition of 8 pages of rare and valuable chants and sentences never before published in this country, and the book is otherwise much improved.

August 6.

UNDERTAKER.

Thomas D. Gillespie, Sexton of Christ Church, and General Furnishing Undertaker respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway

POETRY.

For the Churchman.

GENERAL THEOLOGICAL SEMINARY.

Beneath these bending willows I recline,
At evening, in the calm and stilly air;
And breathe for thee, lov'd Christian home, and thine,
The tribute of an humble, grateful prayer.

Still, sacred shades! peaceful and happy hills;
These willows weep o'er many a worthy son,
True hero-soldier of the Cross, whose ills
Of strife were ended, when but just begun.

Here GRIFFIN, child of light, was used to sing,
To whom, in truth, was every virtue given;
Here WINSLOW warbled, waved his joyous wing,
Then upward bore his spirit-flight to heaven.

Hence issued living pastors faithful, feed
The flocks of CHRIST; the precious cross erect;
And mitred prelates, hence proceeded, lead
The sacramental host of GOD'S elect.

O this the fountain whence, through many years,
Streams of celestial life and light have flowed,
To bless the realms of sorrow and of tears,
To gladden the bright city of our GOD.

DEHON! I venerate that honor'd name,
Through whom, as first, these rocky walls were rear'd;*
Name hallow'd on the rolls of sacred fame,
To Christian hearts and Christian minds endear'd.

Here through long years, henceforth, may blessing rest,
As dew on Hermon; here may spirits be,
Who will perform Jehovah's high behest,
And ne'er at Baal's altars bow their knee.

O may they take the helmet and the shield,
For GOD,—for CHRIST, the Conqueror, crusade;
And, faithful, in his blessed service, wield
The edges keen of Truth's unerring blade.

Sentinels on the walls of Zion placed,
O may they watch, with steadfast, measur'd tread;
Preserve her courts from plunder and from waste,
And stand between the living and the dead.

May they from GOD'S right statutes ne'er depart,
But nearer live to him, as years shall roll;
Lest in the past'ral gown they pall their heart,
Or in the priestly surplice shroud their soul.

Here through long years henceforth, by Hudson's flow,
Morning and eve, may praise to GOD be given;
And voices of true worshippers below,
Like many waters mingling, rise to heaven.

Peace be within thy walls, thou sacred home;
Because of GOD'S own house, I wish thee good;
Thy children, may they be through years to come,
Strong in the faith—a holy brotherhood.

O pray for blessings for Jerusalem!
That light may o'er its towers and portals beam;
And glory full from Him of Bethlehem,
Through all her courts, through all her temples stream.

S. H. C.

Chelsea, October 3, 1842.

* "To whom is the merit of this good work due, if not to Bishop Dehon? Who will whisper that this fair fame belongs to any other? If this Seminary should, under the blessing of GOD, equal the expectations of its friends, it will be the most noble and lasting monument to the memory of him, who is justly to be considered its founder."—*Life, by Bishop Gadsden*, pp. 212-213.

From the Englishman's Magazine.

THE CHURCHMAN'S ANSWER.

"We will not forsake the house of our GOD." (Neh. x. 39.) "Thine own friend, and thy father's friend, forsake not." (Prov. xxvii. 10.) "Despise not thy mother when she is old." (Prov. xxiii. 22.) "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. x. 25.) "I dare not separate from the Church: I believe it would be a sin so to do." (Rev. J. Wesley.)

We will not leave our Church;—your arguings are wrong;
It is no use your talking,—we've listened but too long:
We will not come to meetings,—we tell you plainly so;—
Yet stay and hear our reasons, before your ways you go.

We will not leave our mother, because she now is old,
And older things are better, our Saviour us has told;
Through many a stormy trial of blood and fire she's passed,
And GOD forbid her children should leave her now at last.

We will not leave our Church;—for her the martyrs bled;
For her the holy bishops were burned till they were dead;—
Yet say not they are dead—such men can never die—
Their honor lives on earth, their glory in the sky.

We will not leave our Church;—the LORD forbid we should;
Where should we find aught better—or where find aught so good?
Where else is holy Scripture so fully read and prayed?
Where else the true LORD'S Supper?—To leave her we're afraid.

We will not leave our Church, for peace and order's sake,
Lest thus our LORD'S commandment of unity we break;
All at one table only GOD'S children should be fed,
We all should be partakers of that one cup and bread.

We dare not leave our Church, because that there alone
Is the bishop, the chief shepherd whom under CHRIST we own;
And who against the bishop presumptuously does stand,
Against the LORD'S appointment that man lifts up his hand.

We must not leave our Church, because GOD'S word has said
Our spiritual pastor ought to be obeyed;
There should be but one shepherd, there should be but one fold;
One LORD, one faith, one baptism, one body, we must hold.

We will not leave our Church—our Prayer Book we do love,
So full of holy Scripture, and wisdom from above;
Who now can make such prayers, by his own fancy's aid,
As those which holiest men of GOD in ancient times have made?

We cannot leave our Church—we were baptized there,
And offered as GOD'S children, in the Church's faith and prayer;
There in our name was made our strict and holy vow,
To GOD the Church first brought us—how can we leave her now?

We will not leave the Church where our forefathers rest;
We pray amidst their quiet graves, and so we love it best;
And there we too would lie, when our last hour is come,
And the Church's words of blessing shall lay us in our tomb.

We will not leave our Church, the good old faith to stain;
We love not your new doctrines, your talkings are but vain:
As it was in the beginning, the ancient Church we hold,
And as it ever shall be, as Scripture has foretold.

We dare not leave our Church;—where should we go away
To seek we know not what, all wandering astray?
We dare not go to meetings—division rules therein,
And disobedience stains them too deep with spot of sin.

We will not leave our Church, because we fear our GOD,
We fear that GOD will smite division with his rod.
Division is a sin, whate'er some folks may say,
And sin will surely find us out at the great judgment-day.

We will not leave our Church,—false teachers' fruits are known,—
They try to split in parties what God would have but one;
And they that cause divisions, as any one may see,
Saint Paul has bid us mark them, and avoid their company.

We shall not leave our Church, howe'er some people flatter,
For good words and fair speeches oft hide a rotten matter:
GOD has commanded unity—his word is very plain;
We shall not leave our Church—we tell it you again.

We will not leave our Church, because our GOD is there,
It is our Father's house,—it is the house of prayer;
His name is called upon it, and He will surely bless
All those who worship there in faith and humbleness.

We will not leave our Church; CHRIST is her corner-stone,
And all her holy service is builded thereupon.
The name of the LORD JESUS, at which all things do bow,
Has kept her safe for ages, and He will keep her now.

We shall not leave our Church; we therein do rejoice:
By GOD'S help we'll uphold her, with heart, and hand, and voice;
And though her bitter foes may cry, "Down with her to the ground!"
The power and glory of the LORD within her courts are found.

We will not leave our Church—therein we live, and will,
According to GOD'S holy word, and CHRIST'S commandment still:
We will not leave our Church—therein we hope to die,
And rest in GOD'S own peace and love eternally.

From the London Church Magazine.

MEMOIR OF THE MOST REVEREND JOHN SHARP, D. D., LORD ARCHBISHOP OF YORK.

During the civil wars between Charles I. and the Parliament, Thomas Sharp, of Bradford, in Yorkshire, being inclined to Puritanism and the Parliamentary party, was high in favor with Lord Fairfax; who held his head-quarters at Mr. Sharp's house at Bradford, and offered him a commission in the Parliamentary army, which he declined to accept. Mrs. Sharp was, on the contrary, attached to the Royal cause. At the hazard of Fairfax's displeasure, she contrived to rescue all the Books of Common Prayer from the universal search after them: and one of these Family Prayer Books she placed in the hands of her only son, and instructed him to love and value it. "He used to declare, that while he was yet a boy, he much admired some of the offices, and particularly the litany, with which he was much affected; as, indeed, he seemed to be all his life after, for it was read every evening in his own family, at the early prayers, as long as he lived. He judged it, as to the matter, extremely well suited to the wants of mankind; and as to the manner of it, exceedingly well contrived for the helping our infirmities in prayer."

This boy was eventually the Archbishop of York, the Prelate of his native county and province.

His father, a younger son of the owner of an estate at Woodhouse, near Bradford, belonged to a younger branch of the Sharps, of Little Horton, near the same place. John was born Feb. 16, 1644, and was regularly and lawfully baptized by a clergyman of the name of Blazer, his sponsors being Mrs. Cordingley, Mr. Drake, and Mr. Weddall, the last of whom was related, doubtless, to his mother, whose maiden name was Dorothy Weddall, of Widdington, in Yorkshire, and her mother, a daughter of the family of Cutt, of Childerley, near Cambridge.

John Sharp, whose family had been characterized by a love of literary pursuits, was educated at the Grammar School, in Bedford, under Mr. Brooksbank; and when afterwards Archdeacon of Berkshire, the pupil procured for his master the living of St. Mary's, Reading, and a prebend in Salisbury Cathedral.

His collegiate course in Christ's College, Cambridge, would probably have been distinguished, had he not been visited with severe illness, which brought on hypochondriac melancholy. His experience in that affliction enabled him afterwards to be useful to others similarly afflicted; as may be seen in the third volume of his Sermons. It appears that he might, notwithstanding, have obtained a fellowship in his college; but he preferred to it his prospects as Tutor and Domestic Chaplain to Sir Heneage Finch, successively Solicitor and Attorney General, and, in 1675, Lord Chancellor of England. Through the recommendation of the Attorney General, he was made Archdeacon of Berkshire, when he was scarcely twenty-eight years old. His patron paid all the expenses of his preferment, and would not accept the excuse, that "he was too young and ignorant, and wished to decline the preferment;" and when he became Lord Chancellor, he entrusted to his Chaplain the entire charge of recommending persons properly qualified to receive the numerous preferments in his gift.

We may here observe, that Dr. Sharp was afterwards joined in a similar commission with some other bishops by King William, to recommend suitable persons for crown preferments; and that Queen Anne also paid the greatest respect to his recommendation. He was hence instrumental in promoting the best and most learned men of the day. Tillotson (who was born in Halifax, the adjoining parish to his own native parish of Bradford) was made Dean of Canterbury at his recommendation. And among the eminent men preferred by his means, were Bishops Bull and Beveridge, Dr. Prideaux, the author of *The Connection between the Old and New Testament*, Dr. Bently, Archbishop Potter, Sir William Dawes, his successor in the see of York, the learned Dr. Mill, Dr. Hales, and Dr. Grabe, the learned Prussian. His own introduction to Sir H. Finch, was from the learned Dr. H. More, who was applied to by that gentleman to select for him a Chaplain; and it deserves notice, that Dr. More's attention was drawn to him (while he resided as scholar and Bachelor of Arts in Christ's College, to prosecute his studies in Greek and Theology) by "his graceful, distinct, and proper manner of reading the lessons out of Scripture, in the College Chapel."

His Patron made no exception in promoting those whom Mr. Sharp recommended, except in those instances in which he preferred Mr. Sharp himself. He presented him to the rectory of St. Giles, London, which he held for sixteen years; in 1679 he took the degree of D. D.; in 1681 was made Dean of Norwich, and in 1686 Chaplain in Ordinary to James the Second; and had formerly held other preferments.

His marriage to Miss E. Palmer was accompanied by a remarkable circumstance. The lady's mother was intimate with Richard Baxter, and was inclined to Puritanism; and would not give her consent to the marriage, until she had consulted Baxter. But he expressed such esteem for the Archdeacon, that he told her, if he had a daughter of his own, he would gladly give her to Mr. Sharp. His fellow-Yorkshireman, Dr. Tillotson, married them at Clerkenwell church.

Dr. Sharp's Sermons have been recommended by Dr. Felton as models for forming a just style; and they are certainly distinguished by great perspicuity, and are very persuasive and affecting. But his own delivery of them is said to have been characterized by every advantage which judicious and suitable elocution could give them, a circumstance of no trivial importance, for want of which many of the best Sermons of our best Divines have been lost upon their hearers.

Bishop Burnet, who was not supposed to be very partial to him, speaks of him as "a very pious man, and one of the most popular preachers of the age, who had a peculiar talent of reading his sermons with much life and zeal." We find also especial notice taken of his solemn and devotional manner of reading the Church Service, especially at the altar; of his diligence in catechising, in which he possessed "a faculty of making truth clear and familiar to the slenderest capabilities," and had "a very kind, warm way of talking," so as to engage the attention; and also of his careful visiting of the sick. In all these respects he was a bright example, and well qualified to take the Episcopal office.

In 1674, he preached a sermon at Guildhall Chapel, the first of his printed discourses, on the obligation of Christians to Church Communion and Mutual Charity. In consequence of this discourse, a controversy arose with the Non-conformists, which produced Mr. Dodwell's elaborate book—*Separation of Churches from Episcopal Government, as Practised by the Present Non-conformists, proved Schismatical;*" and, in the issue, Dr. Sharp's own "Discourse Concerning Conscience," in which he discusses the nature, rule, and obligation of conscience, and discusses the case of those who separate from the Communion of the Church, on the plea, that it is against their conscience.

In the year 1686, Dr. Sharp fell under the displeasure of King James II., because of a sermon preached at St. Giles's, some really mild expressions in which, concerning those who went over to the Church of Rome, were interpreted as a reflection upon the king, and those of his courtiers who had done so. This led to a royal mandate to Bishop Compton to suspend Dr. Sharp; to which that Prelate replied that "the only power he had over Dr. Sharp, was as his judge; and that he could not, in that capacity, condemn him, without the forms of law." Dr. Sharp himself voluntarily desisted from the exercise of his functions: and was made the *bearer* of the Bishop of London's letter, at the same time that he presented his own dutiful petition to his Sovereign. But the king would not allow it to be read; and, merely asking whether the bishop had obeyed—*Yes* or *No*—caused the Ecclesiastical Commission also to suspend the bishop, because he refused to condemn and punish Dr. Sharp, unheard, undefended, and untried! The following January Dr. Sharp was released from the interdict, and returned from seclusion, in his Deanery at Norwich, to his duties at St. Giles's. In August, 1688, he was summoned, with other Archdeacons, before the Commission, for disobeying the king's orders, in respect to the "Declaration for Liberty of Conscience." But they agreed not to appear before that illegal court: and Dr. Sharp was selected to draw up the reasons for their refusal.

The revolution, which soon after occurred, did not altar the conscientious course he took. He prayed for King James before the Prince of Orange, after the opening of the Convention, and also before the House of Commons, the following week; on the first occasion, because the throne had not been declared vacant by the House of Lords; on the second, because the Liturgy had not been altered by authority.

When Dr. Tillotson was promoted to the deanery of St. Paul's, Dr. Sharp succeeded him as Dean of Canterbury; and was made one of the Commissioners for the then attempted revision of the Liturgy. He was also one of the persons selected by King William to fill the Sees vacant by the deprivation of the non-juring bishops. But he declined to accept any of the so vacant Sees, the deprived bishops being alive, and such men as he knew and revered. He requested, therefore, to remain in his present humbler station. The king, however, was displeased at his refusal, although it strikingly evinced both his sensibility and disinterestedness. Tillotson, then nominated to the See of Canterbury, prevailed on him to promise to accept the See of York, whenever it should become vacant by the decease of Dr. Lamplugh; and then obtained the consent of the king to this arrangement. Archbishop Lamplugh died a few days afterwards; and Archbishop Tillotson, three days after his own consecration, consecrated his fellow Yorkshireman, Dr. Sharp, Archbishop of York, being assisted by the Bishops of Winchester, Salisbury, Worcester, Ely, and Bristol. He was consecrated July 5, 1691, in the 47th year of his age, and sat in the See of York longer than any of his predecessors since the Reformation, viz., 22 years, "to the honor and comfort of his native county and family, and to the universal satisfaction and joy of the whole nation."

He restored order in his diocese, wherever it was wanting, by a course of firm constancy and watchfulness, learning and piety, discretion and kindness, to an extent which only our contracted limits forbid us to detail. One point must, however, be mentioned. His report, as Metropolitan, to the King, that the See of Sodar and Man had been vacant four years, occasioned the Earl of Derby, then Patron of that See, to urge the acceptance of it by that truly primitive bishop—Wilson; whose modesty had before declined the honor, and who could not even now receive it, without saying, that he was forced into the bishopric.

There was one particular negociation in which Archbishop Sharp was concerned, which was also renewed subsequently by his grandson, Granville Sharp, which it is particularly interesting to notice at the present time. Frederick, King of Prussia, for the greater solemnity of his coronation, in 1700, gave the title of bishop to two of his clergy, the one a Lutheran, who died very soon after that period, the other, Dr. Ursinus, one of the Calvinistic Divines, who called themselves *The Reformed*. The king, who was a lover of order and decency, conceived the design of uniting the two communions in one public form of worship. And as he had a great respect for the English nation and Church, and for the Liturgy of the Church of England, he thought that might be a most proper medium, wherein both parties might meet.

The person who, above all others, was instrumental in creating in the king a favorable opinion of the discipline and Liturgy of the English Church, was Dr. Daniel Ernestus Jablonski, first Chaplain to the king, and Superintendent, or Senior, of the United Brethren in Poland. After he had been twice in England, and had spent some time at Oxford, and in conversation with our English Divines, and in the study of our Liturgy and English discipline, he became not only reconciled to them, but an admirer of them; and ever afterwards took every opportunity to express his friendship and zeal for them. Dr. Ursinus was also well inclined to a conformity with them; and if he did not prosecute the design with the same warmth as Dr. Jablonski, it may be imputed to his never having seen the Church of England in her own beauties and proper dress, as the other had.

The following account has been well abridged from the life of Archbishop Sharp, by his son, the Archdeacon, (the documents in which were re-printed by G. Sharp, 1767,) and is copied from a late number of a new and able Conservative paper, *The Bradford Herald*, published in his Grace's native town:—

"The King ordered the English Liturgy to be translated into German, and intended to introduce it first into his own chapel and the cathedral church, and to leave it free for the other churches to follow his example; and the time fixed for this introduction was the first Sunday in Advent, 1706.

"A letter was written to the Archbishop of *Canterbury*, and two copies of the translation of the Liturgy sent with it; one for the Queen, (Anne,) and the other for the Archbishop. Her Majesty received the copy sent to her, but that intended for the Archbishop, along with the letter, by some accident or neglect, were not delivered. This gave rise to a misunderstanding on the part of the King of Prussia, which occasioned the design at that time to be abandoned.

"Five years after this, namely, in 1710, a second attempt was commenced by a letter from Dr. Jablonski to the Archbishop of *York*. This was replied to by the Archbishop in the most cordial manner; he said, 'I agree with you in every particular, and I hope his Prussian Majesty will be so affected with it as to establish things according to your plan.' A continued correspondence followed between Baron Printzen, Director of Ecclesiastical Affairs to the King of Prussia; Lord Raby, the Queen's ambassador at Berlin; Dr. Jablonski; Secretary St. John; the Archbishop of York; and Mr. Bonet, the King of Prussia's minister in London. From this correspondence the following extract is selected; it is from one of Mr. Bonet's letters to the King of Prussia, written after an interview with Mr. Secretary St. John:—

"'Before we parted he again repeated the design the court and clergy had of entering into a negociation to create *an union between the Protestant Churches here and beyond the sea.*

"'Sire, I will not here enter into the consideration of the nature of the service of the Church of England, the most perfect, perhaps, that is among Protestants; I will apply myself to other considerations. The first is, that a conformity between the Prussian Churches and the Church of England would be received with great joy here. The second is, that the conformity to be wished for beyond the sea, relates *more to Church government* than to any change in the Ritual or Liturgy. The clergy here are for Episcopacy, and look upon it, at least, as of apostolical institution, and believe that it has continued in an uninterrupted succession from the Apostles to the present time, and they allege that there can be no true ecclesiastical government but under bishops of this order. A third consideration is, that the Church of England would look upon a conformity of this nature as a great advantage.'

The Archbishop of York, to whom Queen Anne was very much attached, spoke often to her Majesty relative to this interesting and important affair; and so much cordiality and earnestness was exhibited on the other side of the water, that a successful termination of the undertaking was pretty confidently expected. The affairs of Holland about this time began to absord the attention of the great ministers of state, so as to occasion delay. The King of Prussia had notwithstanding got so far as to establish a fund for the education of students in divinity in the English Universities; and, as a general peace was shortly after concluded, in all probability the happy union of the Protestant Churches of the continent with the Church of England, together with the resumption of Episcopacy in the churches which had been deprived of it since the Reformation, would have been effected; but these much to be desired blessings were again deferred by the death of the King of Prussia abroad, and of Queen Anne and the Archbishop of York at home, in 1713. May they be happily attained in the reign of her Majesty, Queen Victoria!"

In 1712, the Archbishop found his health declining, and was recommended to try the Bath waters; but his recovery soon appeared hopeless. Not long before his death, he procured the promise, that Sir William Dawes should succeed him, because he thought that "he would be diligent in executing the duties of his office." He died at Bath, Feb. 2, 1713-14, in the sixty-ninth year of his age. His remains were removed to York, and privately interred on Feb. 16, where a marble monument, of the Corinthian order, was afterwards placed to his memory, with an elegant Latin inscription by Bishop Smalridge, one of his intimate friends.

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August 20—tf

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New York, June 14, 1841. April 30—tf

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December 5—tf.

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